The Outlook

Vol. 61 April 29, 1899 No. 17

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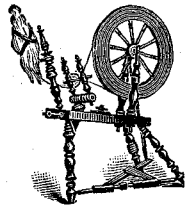

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The Outlook

Published Weekly

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The Luzon Campaign It is announced that some fourteen thousand regulars will be sent to reinforce General Otis as fast as transportation can be had, partly to supply the place of volunteers who will return next month, and partly to increase the size of the army for the fall campaign to about thirty thousand. General Otis cables that the return of the volunteers will begin about May 5, and that they will render willing service until they can be relieved. On the other hand, Governor Lind, of Minnesota, has received a cable despatch purporting to be sent by the officers of the Minnesota regiment in Luzon, saying, "The regiment must be ordered home and mustered out of the service at once." Petitions have also been sent to the President from many of the parents of volunteers in two other Western volunteer regiments demanding their discharge as a matter of right. We speak elsewhere of the efforts being made to bring about peace by a part of the Filipino Junta in Europe; an effort in the same direction, it is reported, is being made by a committee of prominent natives in Manila. General Otis cables that the better class of people are tired of war, and that the Filipino army is demoralized but will probably continue to prosecute a guerrilla warfare. The most important military movements of the week have been General Lawton's flying-column advance northeast of Manila over the Novaliches road, and the advance of General MacArthur's forces from Malolos toward Calumpit, where the enemy are in force. Two or three unimportant skirmishes ended in the usual way—the Filipinos are easily rushed from their intrenchments or driven back if they attempt an attack. On Sunday, however, an engagement of some severity took place at Quingua, north of Malolos. Here our loss was seven killed and over forty wounded; Colonel Stotsenberg, of the First Nebraska regiment, was among the killed; this loss is proportionately the heaviest sustained in any engagement; in the end the enemy was driven out of the place. No news has come as to the fate of Lieutenant Gilmore, of the Yorktown, who with fourteen sailors was ambushed and captured near Baler, a town on the east coast of Luzon, eighty-five miles from Manila, in an attempt to relieve the Spanish troops besieged there by the insurgents. The navy authorities say that if our men are prisoners they will probably be well treated. An attempt is again being made by Spanish officers to secure the release of the many Spanish prisoners held by the insurgents.

❀

Not Credible We referred briefly last week to the fact that extracts from letters of private soldiers in the Philippines are being widely published here, and are being interpreted by some papers as indicating that our campaign in Luzon is marked by systematic atrocities and acts of excess. We cannot reprint these letters here, but the one on which most emphasis is laid is that written by a Minnesota soldier, Charles Brenner, first published in the Kansas City "Journal." This letter, after saying that a certain company had taken some prisoners, which hindered the forward movement of the troops, adds this: "The Colonel ordered them up into line time after time, and finally sent Captain Bishop back to start them. There occurred the hardest sight I ever saw. They had four prisoners, and did not know what to do with them. They asked Captain Bishop what to do, and he said, 'You know the orders,' and four natives fell dead. Then the line moved on through the city three-quarters

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of a mile in advance. It was fine shooting, as it was open ground, and we picked them off like quail." Other letters are written in a brutal vein, or refer to acts of looting or apparent ferocity. We can hardly suppose that any person living believes that American officers have given general orders which justify the killing of prisoners, looting, unnecessary acts of violence, or disregard of the laws of civilized warfare in any way; moreover, it is self-evident that too much stress should not be laid on individual expressions of feeling, exceptional incidents, or exaggerated and lurid narratives written to friends by private soldiers, whose judgment and accuracy cannot always be trusted. We ask again, however, in view of the misinterpretation and exaggeration with which these stories are being reprinted and commented upon in this country, whether it is not a plain duty for the Administration to give the public a clear and authoritative statement on the subject. If individual soldiers are, by misstatements, bringing discredit on the army, their conduct should be looked into and stopped. If, on the other hand, there have been abuses apart from the inevitable cruelties and horrors of war (and particularly of war with a partly civilized enemy), then stringent measures should at once be taken to prevent the recurrence of such abuses, and to punish the guilty.

❀

The Samoan Situation There has been during the past week little news of importance regarding the Samoan situation. The somewhat circumstantial story that the commander of the German ship had been seized while giving military instruction to the native chiefs of Mataafa's forces, and made a prisoner on a British war-ship, is sufficiently absurd on its face, and has been generally regarded as a mere canard. The members of the Joint High Commission are now on their way to Samoa. The British Commissioner, Mr. Eliot, has expressed the opinion that, while the principle of unanimity in essential matters had been agreed to, no one of the three Powers would be allowed to block the proceedings by obstructive tactics, and that the resources of diplomacy would undoubtedly find a way out of the present difficulties. In England much comment has been aroused by a letter from Mr. Lloyd Osbourne, the stepson of Robert Louis Stevenson, which takes the view that religious dissension is at the bottom of the Samoan trouble, and that the real cause of the trouble is the London Missionary Society's antagonism to Mataafa as a Roman Catholic. The Missionary Society entirely denies this, and also the allegation that Malietoa is in any sense its candidate for the kingship of Samoa. Just at present Samoan troubles are less disturbing as to relations between Germany and America than the blunder of Captain Coghlan, of our war-ship Raleigh, in criticising at a club dinner the conduct of the German naval commanders at Manila some months ago. The German Government has made a formal protest about this to our State Department, and has been informed that Captain Coghlan would be left for discipline, if needed, to the Navy Department. His utterance was not official, nor, strictly speaking, a public one.

❀

The Cuban Mortgages The devastations of the war in Cuba created a financial problem which is much the most serious that our Government has yet been called on to deal with in that island. The agricultural landowners there, even more than here, are borrowers, and their mortgage indebtedness is reckoned in Havana at more than $50,000,000. When industry of any sort upon most of the sugar plantations was made impossible by the warfare, General Weyler, under the date of May 15, 1896, issued a decree that until April 30, 1897, all legal steps to enforce the payment of mortgage claims should be held in suspense. In April, 1897, the continuance of the war led him to extend his decree for another year; and in 1898 his successor, General Blanco, granted a similar extension until April, 1899. Our own Government, last January, wisely recognized that this decree should not be abrogated, and the Governor-General later prepared a new decree, whose terms were not made public, granting a classified extension of time for the protection of the debtor class. In some cases, says the Havana correspondent of the "Evening Post," an extension of nine years was proposed for the gradual pay-

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ment of obligations which had accumulated. Secretary Alger, however, ordered the cancellation of this decree, and the reference of the entire question to the Administration at Washington. Both the debtor and the creditor classes in Cuba sent petitions to Washington, the one praying for an extension and the other for the immediate enforcement of contract obligations. The former petitioners put most forcibly the claim that an inestimable wrong would be done unless they were granted a few years of uninterrupted industry to retrieve their position. The sugar-planters, few of whom are native Cubans, have, as a rule, been the most ardent annexationists, yet some of them went to such lengths as to declare that a decision in favor of the creditors would indicate a plan to throw nearly all the land of Cuba upon the auction block at foreclosure sale, to the enrichment of alien speculators and the utter impoverishment of the previous owners. The Administration wisely decided that the ordinary principles of fairness demanded that no such crisis of foreclosure should be invited, and a decree was issued practically extending for two years more the orders promulgated by the Spanish Governors.

❀

Cuban Taxation The vexed question as to the method of apportioning taxes for local and general use in Cuba continues to excite feeling. The general principle that customs taxes should be paid into the general treasury and local taxes be applied for local improvements is subject to some proper modification on account of the present peculiar conditions and necessities. Santiago in particular, which collects a very considerable proportion of the customs dues of the island, desires either to be allowed to spend some part of these funds, or at least to be unhampered in collecting municipal taxes. It is true also that, the military administration's expenses being met largely by the United States, there is no need of expending large sums on a central Cuban government. An order has just been issued by General Brooke which is intended to bring about a harmonious system. The order (as described in press despatches) provides for the aiding of municipalities from the general fund derived from customs when such assistance is needed, after the payment out of that fund of the expenses of barracks for troops, road construction, harbor improvements, civil administration of departments, quarantine and lighthouse services, and hospitals. The total customs revenue for the current year is estimated at from $12,000,000 to $15,000,000, and this is thought ample to provide for all central government demands and also to help the cities to carry out reasonable schemes of municipal improvement. At the same time we find in the week's press despatches one describing a mass-meeting at Santiago held to protest against orders from Havana abolishing certain municipal taxes and licenses, and even fixing the real estate tax absolutely. A member of the Santiago Supreme Court is quoted as saying that these orders will reduce the city's income to $20,000, as land taxes cannot now be collected, and that "it will give a deathblow to the noble work General Wood has effected in this province." This protest ignores the promise of General Brooke's order that part of the customs dues shall be redistributed among the cities. It is reasonable that the cities should have something more than a conditional promise of an unfixed amount. Red tape or theory should not be allowed to stand in the way of an assurance that cities like Santiago, which are struggling under American guidance to become examples of municipal improvement, shall not be hampered from the general administration.

❀

A Return to Savagery The unprintable details of the burning of a negro at Newnan, Georgia, on Sunday afternoon, and the mutilating and lynching of his accomplice, must bring to all Americans sensitive for the honor and reputation of the country, and still more sensitive for its moral and social condition, a sense of humiliation and shame. That men who commit horrible crimes should sometimes, in the first flush of indignation, be put to death in communities in which justice is uncertain, is not surprising, nor is it always discreditable to human nature, however mistaken the method may be. But that such summary executions should be robbed of even their quasi-judicial character, and made occasions for the

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torture of human beings, after the manner of the savage, seems incredible in this century. Such a vengeance is as brutal as the crime; it robs punishment of its dignity, and puts the executioners on a level with the criminal. Communities in which such brutalities are permitted ought to be blacklisted; they have no position in the civilized world. Men who commit such crimes have no standing among civilized men. They are not even barbarians. They are savages. They express the brute instincts; they represent the primitive stages of development; they are offenders against the fundamental interests of society; and they who love their country and are sensitive to its good fame must hate with a righteous hatred men who thus defame and blacken it. The State of Georgia, with its honorable traditions and its great prosperity, has a plain duty in this matter which it cannot afford to disregard.

❀

The Syracuse Riot The growing bitterness of feeling between the citizens of Syracuse and the Rapid Transit Street Railway Company of that city resulted in a violent demonstration on Friday of last week. The Business Men's Association of the North Side or German section of the city complained to the Mayor that their property had been depreciated by the refusal of the street-car company to fulfill its pledge to provide adequate service on Butternut Avenue, and expressed their determination to retaliate by taking up the company's tracks. The Mayor advised them that he would not interfere with their work if it was done in an orderly way, since the present tracks upon this avenue had been laid without legal authority. The plan of the Business Men's Association was that the work should be done quietly, but when the street-car company, in defense of its tracks, ordered the continual running of extra cars over the Butternut Street line, the whole section of the city seemed to rise against it, and a mob of several thousand speedily collected, which not only tore up the tracks, but damaged at least one of the cars by the throwing of stones. During the excitement several citizens were injured. The street-car company has issued a statement denouncing the Mayor—who was present when the tracks were torn up—for refusing to protect its property, and holding the city responsible for the damages resulting. The Mayor has answered that the real responsibility rests with the company because of its corrupt purchase of its franchises, and its persistent refusal to discharge its obligations. As to moral responsibility for the public sentiment out of which the rioting came, the Mayor is doubtless right; but as to the legal responsibility for the acts of the rioters the company is doubtless right. It is always the duty of the government to preserve order. Meanwhile, the extent of the uprising against the street-car company and the remarkable sympathy expressed by the Syracuse papers with the rioters is another of the signs of the times. Even the Syracuse "Journal," which is the Republican organ, and hostile to Mayor McGuire, comments as follows:

> The German citizens are usually among the most orderly in the community, but patience ceased to be a virtue in this instance, and, under the advice of the Mayor, they took affairs in their own hands, and went too far, as excited and indignant citizens are apt to do under such circumstances. They probably feel, however, that, temporarily at least, they have gained their point. . . . It is time that the Rapid Transit Company met the people half way.

❀

Ex-Senator Quay After months of uncertainty, Matthew S. Quay is neither State's prisoner nor United States Senator. His trial ended sooner than any one anticipated. The prosecution practically rested its case with the testimony of the expert accountant regarding the entries in the books of the bank and the secret "red" book in which the late cashier is alleged to have kept note of unlawful transactions with the State funds. In this red book, however, the entries against Mr. Quay were not by name but by the initials M. S. Q., and the accountant was forced to admit that there were imperfect and incorrect entries in the book. The defense made much of the fact that, since the appointment of a receiver for the bank, this secret book had been in the hands of Mr. Quay's political opponents, including Mr. Wanamaker, the leader of the Independent Republicans, Judge Gordon, the leader of the Gold Democrats, and Chairman Guffey, the

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leader of the Chicago Platform Democrats. This was apparently to intimate that there had been a conspiracy against Mr. Quay. The defense asked to have the evidence of the books excluded, but this was granted only for the entries between May 6, 1886, and October 31, 1897, during which period the alleged borrowing of $1,906,000 by Mr. Quay and the payment of only $2,418 interest thereon was removed from the consideration of the court by the statute of limitations. When the effort to exclude the evidence of the books failed, it was expected that the defense would introduce testimony to show that Senator Quay had not participated in the transactions charged; but the defense attempted no such positive proof of its client's innocence. The case went to the jury, which at first voted three for conviction and nine for acquittal, but, after remaining out twenty hours, agreed on a verdict of "not guilty." As the Philadelphia "Press" remarked, it was an acquittal without a vindication. Meanwhile, fourteen of the Quay supporters in the Legislature had gone over to the opposition, thus strengthening the Independents who had fearlessly "placed State above party," and making the Quay machine more obviously responsible for the failure of the party to unite upon any other Republican to represent the State in the Senate. Governor Stone has appointed ex-Senator Quay his own successor; but the decision of the Senate in the case of Mantle, of Montana, in 1893 has established the rule that the Governor cannot appoint a Senator when the Legislature has failed to discharge its duty to elect. In the Mantle case Senator Quay himself voted against the right of the Governor to appoint, and the Senate's reaffirmation last year of the decision thus reached makes it as much out of the question for the vacancies from Pennsylvania and California to be filled by the Republican Governors as for those from Delaware and Utah to be filled by the Democratic Governors of those States.

❀

New Legislation The New York Legislature has passed Governor Roosevelt's bill restoring vitality to the civil service laws, and has practically killed the bill to establish State control of the police systems of the five or six largest cities. The Republican machine supported the latter bill because these cities are, with one exception, Democratic, while the State is Republican; but several Republican Senators sensibly foresaw that the proposed violation of the home-rule principle would weaken their party in all these cities, and perhaps make the State Democratic. Their revolt defeated the bill. In Illinois the Legislature has passed an act, made imperative by the recent renewal of rioting at the mining town of Pana, taking away from private corporations the right to arm employees, and making the public authorities alone responsible for the preservation of order. The Minnesota Legislature, which has just adjourned, passed acts limiting the amount of sugar bounties to $40,000 a year, and their duration to the next two seasons; allowing towns to frame their own charters through charter commissions when the work of the commissions is approved by four-sevenths of the voters; limiting street railway franchises to twenty years in cities of over fifty thousand people, and twenty-five years in smaller cities; promoting the establishment of free libraries and traveling libraries; and—perhaps the most important of all—abolishing nominating conventions in the county which contains Minneapolis, and providing for the selection of party candidates by direct vote at the primaries. If this system, by which the power of the machine is reduced to that of merely recommending its "slate" to the voters, proves successful in Minneapolis, there is promise that it will be extended.

❀

The Mazet Investigation Apart from Mr. Croker's testimony, upon which, taken as a whole, we comment on another page, the evidence so far heard by the Mazet Committee has been significantly suggestive of the indirect ways in which the "organization" leaders have used their influence to give them an unfair advantage, to put it mildly, in financial affairs. Thus, Mr. Andrew Freedman, Mr. Croker's partner in a company that furnishes bonds for employees—and to which Tammany officeholders who are wise naturally resort—declared that the company did not pay dividends, and yet that he had given Mr. Croker large sums

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of money in bills from time to time—how much he would not say, but would not deny that it might have been $25,000. A tax officer showed that Mr. Croker's assessment was reduced while those of neighboring property-owners were increased, and that he did not pay personal taxes. A member of the Board of Building Examiners admitted that the Board frequently passes plans as to which he is personally employed as "adviser" by architects and contractors, although his technical knowledge is admittedly small; in one case, after certain plans had been rejected, a fee of $750 was paid to this member of the Board, and the plans were then passed without trouble. An attempt was made by Mr. Moss to show that a certain brand of whisky made by a company in which Tammany leaders are alleged to have an interest was forced upon liquor-dealers on the understanding that if they bought they should be "protected" against arrests for violation of law. The witnesses, however, proved contumacious, following Mr. Croker's example of declining to give information about their personal affairs. It is thought that with these witnesses the Committee may elect to test its power of punishing the contempt involved in refusing to answer the questions of the Committee's counsel. The only other testimony of importance during last week (except an accusation against Police Captain Price of accepting as hush-money $150 monthly from the keeper of a notorious resort, the charge being made by the dive-keeper himself) was that of Commissioner Brady, of the Building Department, who admitted that he had evaded the civil service rules by appointing many "confidential" inspectors who did not have to pass examinations—a typical illustration of a common practice under the present city government.

❀

Speaker Reed's Retirement

The decision of Speaker Reed to retire from politics and enter upon the practice of law in this city will be received with sincere regret by men of all parties; for although Mr. Reed has long been conspicuous for methods which political opponents did not like at the moment, he has also been conspicuous for a courage, frankness, and integrity which political opponents are not slow to recognize whenever an immediate occasion of animosity passes. The Outlook has not always been in agreement with Mr. Reed, and has not hesitated to express dissent from some of his positions; but it has always recognized his stalwart honesty and downright courage. These qualities are, unfortunately, not so common that they can be spared from our public life without regret. No one has ever had occasion to doubt where Mr. Reed stood on any question. If his views have sometimes been those of a partisan, they have never been those of a trimmer; if his methods have sometimes been arbitrary, they have never been evasive. As Speaker of the House of Representatives he has made a lasting place for himself in the history of the country. By a method as direct and at times as arbitrary in its application as that which Cromwell took, he put an end to the abuses of the privileges of debate by the minority.

❀

As Speaker

There was great provocation in the tactics of the minority; and the short cut which Mr. Reed took must find its justification in the shameful abuse of the old-time privileges of free discussion. The first result of Mr. Reed's expansion of the authority of the Speaker for the purpose of securing rapid and effective action from the House has been the undue limitation of the opportunity of proper discussion and deliberation in the House of Representatives, which must be still a deliberative body, if it is to be a representative one. In time, however, the balance between undue haste and arbitrary control of the House on one side, and undue looseness of debate on the other side, will be struck. Mr. Reed has used his power as Speaker, on the whole, for high ends. He has defeated a great many bad measures; he has held back Congress from many rash ones; he has antagonized a host of jobbers and corruptionists; he has stood for economy in public expenditures; and if he has not given the highest dignity to his great position, he has identified it with integrity and fearlessness. Such men are sorely needed in our public life, the chief perils of which are lack of high personal integrity on the one hand, and on the other that

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conception of government which makes a public man a watcher of currents and winds rather than a formative force in the common life of the people.

❀

The English Budget Though the revenues of England have been steadily increasing, her expenditures have been increasing still more rapidly. Five years ago the yearly expenditure was, in round numbers, $450,000,000. For the coming year the budget estimate is $560,000,000. The increase for the coming year, owing to the enlargement of the navy, has forced the Chancellor of the Exchequer to face a deficit of over $10,000,000 a year, unless new taxes are levied, or unless the Government reduces the customary appropriation to the sinking fund for the gradual retirement of the national debt. The Chancellor of the Exchequer has been unwilling to ask the taxpayers to meet the entire increase of expenditure by new taxes, and therefore—in addition to a small tax on certain documents and wines—he proposes that the sinking fund appropriation be reduced by nearly $10,000,000 a year. This proposal has aroused the unanimous opposition of the Liberals, and has commanded but lukewarm support from the representatives of his own party. The nation, having set itself to the task of steadily reducing the national debt—which now amounts to $500 per family—is unwilling to turn back, and, though perhaps as little willing to accept new taxes, is none the less alarmed at the exigency caused by the rapid growth of military expenditures. That a nation with only eight million families should be spending over $200,000,000 a year for army and navy, and over $100,000,000 a year more as interest upon a distinctively war debt, furnishes an impressive lesson of the wastefulness of the policy which the competition of different nations has forced each to carry further and further. Fortunately, the Chancellor of the Exchequer has recognized this lesson, and the hopeful portion of his speech on introducing the budget was his unstinted eulogy of the humane purpose which inspired the coming Peace Conference, and his hope that it might put a check to the progressive increase in armaments "so wasteful to our ability, energy, and money, from which even the wealthiest nations may pray to be delivered."

❀

City Ownership Practical

If the formal withdrawal by the Metropolitan Traction Company of its offer to build a subway, provided a permanent franchise were given to it, was intended as a means of coercing this city into the acceptance of that offer, it has failed in its purpose. The effect seems to have been the reverse. Governor Roosevelt has sent a special message to the Legislature taking firm grounds in favor of a fifty years' franchise—that is, a franchise not exceeding fifty years—and recommending a provision by which the property of the road shall be revalued at the end of the term, whether for a new lease or city purchase. The New York Board of Trade and Transportation has passed a resolution expressing its belief that there should be incorporated into any legislation empowering the Rapid Transit Commission to accept any proposal for providing for building the subway "a provision which should retain for the city the right or option to take over the tunnel, railroad, and all other appurtenances at the expiration of fifty years, or some other term of years, on an equitable recompense to be specified covering the cost and legitimate charges; in this way conserving at once the interests of the city and of investors in the project."

Mr. Croker, whose views are significant as representing those of Tammany Hall, has in a published interview not only declared himself "in favor of city ownership of the proposed underground rapid transit," but has intimated that Comptroller Coler may be correct in his belief that the "constitutional debt-limit of the city will permit the expenditure of, say, ten millions a year for the next four or five years," and, if so, "the work ought to be begun and pushed right along." He adds: "I am in favor of municipal ownership, and Tammany, I am sure, will favor that policy. . . . Even if the city paid a little more for labor than a private corporation would have to pay, the legitimate advantages would more than compensate for the difference in cost."

There is noticeable also a change in the

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tone of the public press. It is true that President Orr, of the Rapid Transit Commission, in a published interview declares: "I am willing to go on record as saying that unless the prospect of municipal ownership is perceptibly near, it will be better for the city of New York to give to private capitalists a franchise in perpetuity rather than go without rapid transit." But even he affirms that "the Commissioners unanimously and strongly prefer that the city should build and own the railway, if that is practicable within a reasonable time."

Really, only two questions are submitted to the Legislature by the proposal involved in the pending legislation. First, shall the Legislature authorize a commission of eminent, honest, and able men to reverse the action of the people in a popular election? A few years ago they voted by eighty-nine thousand majority for the underground rapid transit to be built at public expense, and a Rapid Transit Commission was organized to carry out this will of the people. Shall the Legislature now authorize this Rapid Transit Commission to reverse the will of the people and sell their property in perpetuity to a private corporation? The Outlook thinks emphatically, No. It is wise to secure a commission of experts to determine *how* the people's will shall be executed. It is never wise to submit to a commission of experts the question *whether* the people's will shall be executed or not executed.

The second question is, Shall the people surrender the great advantages of municipal ownership to secure the present advantages of early rapid transit? Too often the spirit of American impatience has led the people to sacrifice a great good in the future in order to avoid a little inconvenience in the present; but they are learning wisdom. The elections of Carter Harrison in Chicago, of Mayor Jones in Toledo, of Governor Pingree in Michigan, indicate unmistakably the drift of public sentiment in the United States in favor of municipal ownership. There is very little reason to think that the public sentiment is not in New York what it is elsewhere; and in this respect the people seem to The Outlook to show themselves wiser than those leaders who were prepared to accept the offer of the Metropolitan Traction Company, or at least to authorize its acceptance.

It is, indeed, impossible to estimate with any accuracy what is the value of the franchise which the pending legislation would make it possible for the Commission to give in perpetuity to a private corporation; but it is certain that the value enormously exceeds that which the private capitalists put upon it. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." The first half of this proverb is fulfilled by Mr. Whitney's reported estimate of the value of the franchise. It is not uncharitable to think that the second part of it would have been fulfilled if he had obtained the franchise for the price offered. We quote from a reported interview with "a close friend" of Mr. Whitney's:

> From the point of view of the Metropolitan people there was really nothing for them to do but withdraw their proposition to build the tunnel. At no time have they regarded it as a big money-making scheme. They calculated that it would require an investment of from $50,000,000 to $60,000,000, and even under the most favorable conditions they could not figure out a return of 3 per cent. on that investment.

This statement taxes the credulity of the most credulous. Capitalists can by the purchase of United States bonds secure an interest of 2¾ per cent., without running any risk whatever on the investment. It is inconceivable that under such circumstances they would invest fifty millions of dollars in an uncertain enterprise on which they could not figure out a return of 3 per cent. under the most favorable conditions. Mr. Whitney does not give us the figures on which his estimate is based. We will give to our readers some figures on which they may estimate. If they are incorrect, we shall be very glad to give prominent place to any other figures which the Metropolitan Traction Company or any of its friends may wish to submit through our columns to the public. We will submit these figures in three independent estimates:

(1) The subway would be likely to carry as many passengers as the elevated system now does, and this is approximately 180,000,000 a year. At five cents a passenger, this would be $9,000,000 a year. The published returns of the Metropolitan Traction Company show that the operating expenses of its surface roads are less

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than three cents a passenger. We see no reason to think that the purely operating expenses of a subway would be greater. These figures, then, would give over $3,600,000 a year as net return on the capital invested, which, allowing $50,000,000 for the investment, would be 7 per cent., not 3 per cent.; and this estimate makes no allowance for increasing population, for possible diminishing expenditure, or for the value of the subway to the corporation as a conveyance for electric wires, hot-water pipes, pneumatic tubes, and the like.

(2) As was shown by the Commission in 1883, the New York elevated railroad cost a little less than half of its capitalization; yet it now pays 4¾ per cent. on the bonds, and 5 per cent. on the stock—that is, over 9 per cent. on the actual cost of construction.

(3) The Boston subway has been let to the corporation which operates the trolley cars of that city for 4⅞ per cent. annually on the cost. This 4⅞ per cent. meets all interest on municipal bonds, and leaves a surplus sufficient to repay the entire principal invested in less than forty years. The corporation which has hired the subway has leased its lines to another corporation which guarantees 7 per cent. on its common stock and 8 per cent. on its preferred stock. That is, in the city of Boston, with a population one-third that of the metropolitan district of the city of New York, the corporation which operates the trolley-car system makes a profit such as enables it to give good, satisfactory dividends to its stockholders, and pay the whole cost of the subway, principal and interest, in less than forty years.

In the light of these facts The Outlook believes that it is perfectly safe to say that if a franchise in perpetuity should be given to the Metropolitan Traction Company, during fifty years it would pay good profits to its stockholders, and at the end of that fifty years, out of the surplus profits, it would have paid the cost of the subway, principal and interest, and would have it free and clear of debt. The Outlook thinks it would be far wiser for the people of the city of New York to suffer the inconvenience of the present transit system for three years more than to buy relief from it by giving such a bonus to the corporation which promises relief.

Mr. Croker's Testimony

The Outlook gave last week a summary of Mr. Richard Croker's extraordinary testimony before the Mazet Investigating Committee in New York City. It is extraordinary, not because it communicates anything new to the public—all that Mr. Croker testifies to has been long suspected by the people and often asserted by the press. What is extraordinary is the naïve frankness with which, up to a certain point, the story is told. Mr. Croker evidently thinks that there is nothing in it to be ashamed of, and, if we may judge from the reports of approval in the form of "laughter and applause" with which his frankest statements are greeted, his course is regarded by his followers as one rather to be proud of than to be concealed. A single illustration will show his spirit and methods. Mr. Croker thus defined his position:

Q. Then by nominating certain judges you get the profit? A. Yes.

Q. Then you are working for your own pocket all the time? A. All the time. [Laughter.]

Q. And that is what you mean by duty to party—that the officials be guided by party affiliations in such matters, and that to you goes the lion's share of the plunder? A. No. My theory is this: To the victors belong the spoils. We win. We expect every one to stand by us. Because men are loyal to us, you call that plunder. I have to make a living, the same as you. Now you are working for this committee, and by and by, perhaps, when you want your pay, you will call that plunder? [Laughter, applause, and shouts of "Good boy, Croker."]

This moral obliviousness of Mr. Croker seems the most extraordinary element in this entire extraordinary business, unless the approving conscience of the Tammany crowd, who now and then applaud him with "Well done, Croker!" is to be regarded as even more extraordinary. Yet it is quite clear that it must be shared in some measure by others in the community who have a more enviable reputation among reputable men. For it would be impossible for him to carry on the business which he so naïvely describes if there were not many partners in it. Mr. Croker could not get the profits he receives from judicial business if there were not some judges who agree with him that it is legitimate for a judge to give his appointments to men who have helped to give

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him his nomination. Mr. Croker could not get his share of the profits of great corporations in return for his influence if they did not think it legitimate, in the way of business, to pay for his influence by giving him a share in the profits. This whole bad business would stop instantly if, in the scramble for wealth, successful, reputable, even eminent men did not lend their countenance to it by active co-operation or guilty silence. In such a business the partaker is as bad as the thief; briber and bribed deserve a common condemnation; no disguise can make either the bribe-giving or the bribe-taking honorable. This is true even when the fee is coerced; for if he who submits to blackmail is not as bad as the blackmailer, he is in one respect more contemptible, in that he is more cowardly.

What the philosophers call the "ultimate" cause of this whole bad business, only a few minor illustrations of which have as yet been brought to light, is the American worship of success, the determination to "get on," honestly if we can, dishonestly if we must. But the "proximate" cause is the spoils system. Mr. Croker is a perfectly frank believer in the spoils system, and works it successfully because he is unhindered by either scruples of conscience or fear of detection. He glories in what to most readers uncontaminated by that system seems his shame.

This system corrupts and poisons wherever it dominates. It is no better in Republican Philadelphia than in Democratic New York; no better whether we call it Plattism, Algerism, or Crokerism. Mr. Croker cries, "Investigate Mr. Platt," and Dr. Parkhurst is credited with saying that Mr. Croker is right. No! they are both wrong. When a hunter has a fox in sight, he does not abandon the chase to follow the trail of a fox in hiding. Mr. Croker's dull apprehension of political peril and Dr. Parkhurst's keen political hatred of Mr. Platt blind them both, and they do not see clearly. Nevertheless Plattism is no better than Crokerism, and Algerism is no better than either, and the investigation of the one form of the spoils system should be followed by an investigation at least as thorough of all other forms. In saying this we do not sit in judgment on either Senator Platt or Secretary Alger. If they are not administrators of that system which Mr. Croker so defiantly defends, no men in the United States are more interested than they to have their innocence established. We indict the system, not men.

That system, wherever it appears, and however it is called, whether concealed under euphonious phrases or naïvely acknowledged and boastfully affirmed, is evil and only evil, and that continually. It is to be known by its fruits, and its fruits are deadly. It transforms every election from an honest discussion of political principles into a conscienceless scramble for spoils by politicians who have no principles. It converts public offices into public plunder, and values patriotism for what the patriot can make out of it. It creates an army of overpaid and often absolutely idle officials, appointed, not for the service which they are expected to render to the public, but for the service which they have rendered to the machine. It demands of every officeholder that he serve his faction first, his party next, his country last or not at all. It degrades politics from a science of government to a scheme of public spoliation. It uses the taxing power of the Government to reward henchmen and to punish opponents. It spreads corruption through all the lower ranks of our public service, often introduces it into the higher ranks, and makes it always difficult and often impossible for honest men to have a share in the government. It gives public property away to private corporations, who find it cheaper to buy their franchises by bribing legislators than by sharing the profits with the public. It demands payment for clean streets and gives dirty ones; it has threatened New York City with cholera, and has introduced typhoid as an epidemic into Philadelphia. It encourages blackmail in every department of our municipal governments, and hires the police to foster the vices which the city hires them to limit or suppress. It dishonors us abroad by the appointment of consuls who know neither their business nor the language of the countries to which they are sent, and inconveniences us at home by habitually supplanting in every town and village postmasters of experience and training with novices who have to learn afresh their trade at public expense. It prohibits continuity of policy and discourages

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honesty and efficiency of administration in the Indian service. It makes the custom-house malodorous, incites customs officers to dishonesty, and puts honest customs officers under suspicion. It vitiates our census reports and refuses us an adequate basis for scientific knowledge of our country, its population and resources. It enters our army, appoints incompetent men to provide it with food and clothing, and by their incompetency slays a hundred men to every man slain in battle. And, worst of all, it corrupts the public conscience, makes robbery first a jest and then an honor, and enables the country to look with unexemplary patience on schemes for nullifying the suffrage, sometimes by purchase, sometimes by fraud, and sometimes by open violence.

This is the spoils system. Mr. Croker has simply made a singularly frank avowal of it and a curiously naïve disclosure of some of its operations. There is but one remedy: a strong resolve that public office shall be treated as a public trust, and public officers as public servants, to be appointed only to serve the country and removed only for failure in such service.

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Help for the Cubans

All raw material comes from the soil. Manufacturing creates it into a useful product; railroads carry it where it is needed; money is necessary to carry on these operations: but the manufacturer, the railroad official, the banker, are absolutely dependent on agriculture and mining. These two are the fundamental industries. If Cuba is to be set upon her feet, it must be by starting the small farmers to cultivate again the now devastated farms.

This is the economic aspect of the case. The philanthropic aspect is more eloquent. There are thousands of men in Cuba able and willing to work, and thousands of acres waiting to be cultivated. Having spent some millions of dollars and sacrificed some hundreds of lives in a "war of humanity," we can now do one of three things: leave the Cubans to die of starvation; feed them in idleness and make paupers of them; or give them tools and help them to help themselves, and so make men of them. The latter is the course which Mr. William Willard Howard proposes. He has had experience in this kind of work in Armenia; he is, therefore, not a theorist. He has been in Cuba, and knows whereof he speaks. He has the promise of Government sanction, though the Government cannot give him direct pecuniary support. The Outlook knows him and his work well enough to welcome his article in its columns, to receive and forward money to the treasurer of the Cuban Industrial Relief Fund, and to pay over to it the balance left in its hands from the contributions sent to it last summer for the purchase of a steam launch for the Red Cross. We received from our readers $3,751.61; we paid for the launch $2,500; for food, medicine, and supplies distributed in Cuba, in accordance with suggestions made by Mr. George Kennan, the sum of $847.23; leaving a balance of $407.38, which we propose now to appropriate to this endeavor to help the Cubans to help themselves. All contributions through The Outlook will be acknowledged in our columns; checks and money-orders should be made payable to The Outlook. Read Mr. Howard's letter and see if it does not appeal to you.

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Negotiations with the Filipinos

The report comes to us from London that the Philippine Junta, by a majority of one—four to three—favor entering into negotiations with the United States Government for the establishment of peace on a basis which would recognize the sovereignty of the United States over the Philippines, and would provide for some share in the government by the Filipinos. If this be so, if indeed there are any proposals for peace, no considerations of pride should prevent our Government from opening the way for such negotiations. In our judgment, the United States is responsible for the exercise of sovereignty in the archipelago; that is, it is responsible to the citizens there and to other nations interested to protect persons and property in the islands, and in all of them. It is its duty to insure this protection at the earliest possible moment. But surely it is a great deal better to secure it by

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pacific measures than by war; to secure the co-operation of the Malolos government than to perpetuate its hostility and establish peace and order in spite of its hostility.

The conditions in Cuba, as described by Mr. Kennan, indicate very clearly what would have been the unhappy condition of that island if we had followed the counsel of those who wished to recognize the so-called Cuban Republic as the government *de facto*, and assumed that it represented self-government. The adoption in the Philippines of such a policy would probably be worse, since there is so strong a domestic hostility to the rule of the Tagals. But The Outlook in its issue of January 28 last urged that Congress should pass respecting the Philippines just such a series of resolutions as it passed respecting Cuba. If that policy had been pursued at that time, it is possible, though we do not ourselves think it probable, that the war with the Filipinos might have been avoided. Nothing has occurred since to make such a policy impolitic. It is quite consistent with maintaining American sovereignty in the islands to promote the largest possible local self-government, as is being done in Cuba; and to transfer the duties and responsibilities of sovereignty altogether, if the inhabitants desire it, as soon as they have reasonably demonstrated their will and their capacity. In so far as the present so-called insurrection is due to an ambition on the part of Aguinaldo to establish in the islands an oligarchy composed of one tribe to rule over all the other tribes, there is nothing to do but to prove by superior force that it can never be realized. But in so far as it is due to a misapprehension of the purpose of the United States, or to a noble even if misguided desire for self-government, no pains should be spared to correct that misapprehension and to gratify, as far as is consistent with the maintenance of law and order, that desire. It cannot be too often said that the people of the United States have no desire to possess themselves of the Philippines. They only desire honorably to fulfill their obligations in protecting civilization in the Philippines from the danger of anarchy and misrule. The sooner the Filipinos can govern themselves, the better the people of the United States will be pleased.

The Kindergarten in America

The spread of the kindergarten movement during the last two decades has been in many ways the most significant and promising fact in the educational life of the country. Within the memory of living people a few enthusiastic women—sharers for the most part in the spiritual and intellectual movement of fifty years ago, and hospitable therefore to fresh and spiritual ideas—began the establishment of kindergartens and the explanation of Froebel's ideas on this side of the ocean. To-day a large number of the great cities have made the kindergarten a part of public education; private kindergartens are found in every intelligent community; training-schools have not only multiplied but have made great advances in the breadth and thoroughness of their work. The kindergarten has become firmly established in the confidence of the country and in its educational system. Wherever the Froebelian ideas have gone they have awakened the greatest enthusiasm. So deeply have many of the best men and women in the country been stirred by the conception of education which underlies the kindergarten that the movement may be regarded as spiritual quite as much as educational. In this fact lie its strength and its promise; for the educational ideas which are not only to train, but to liberate, enrich, and energize men, must have their roots whence all great impulses come—in the spiritual nature. No education can make men contributing forces to the higher civilization which does not issue from the spiritual nature. The defects of the older methods were largely due to the fact that these methods came into being when psychology was very imperfectly understood. The education which took its shape during the Renaissance period was literary in its inspiration. It has accomplished an immense work in the world, but it does not express the highest conception of education. Of late years it has been supplemented and modified and in a sense reorganized by the entrance of scientific ideas and the pressure of scientific studies; and the whole educational system of the Western world has been going through a period of great perplexity and confusion

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because of the necessity of adjusting two different but not necessarily opposing conceptions of education. But the end is not yet, and will not be until both the literary and the scientific education are unified by a profound spiritual conception of the function of education and of the ends which it is to seek.

The significance of the kindergarten movement lies in the fact that it opens the way for this larger and more inclusive educational ideal, and that it expresses the deep spiritual necessity felt on all sides for such an ideal. For Froebel's teaching substitutes a vital for a formal or mechanical idea; it interprets the educational function as identical with the vital function; it interprets life itself from the educational point of view, and carries with it the inference that while educational processes and methods are necessarily technical, educational ends and ideas are in no sense technical or professional, but belong as much to the final philosophy of life as the underlying ideas of religion or art.

It is not surprising that teachers who have been trying to satisfy themselves with the study of methods, systems, and conditions should accept with enthusiasm a spiritual philosophy instead of a group of methods, and should find in the ideas of Froebel something which ministers to their own individual lives as well as contributes freshness, variety, and vitality to their professional work.

The kindergarten movement is rendering three or four very conspicuous and vital kinds of service:

First, it has emphasized the necessity of basing education upon psychology; upon a study of the mind of the child. It was Froebel's study of the child-nature which gave birth to the kindergarten and to the group of ideas behind it, and led to the reclamation of two or three of the most important formative years in the child's life for educational purposes.

Second, it has gone far toward bringing the home to educational self-consciousness. It has advanced that conception of education, held as yet by so few, but to be held in the future by all intelligent men and women, which shall co-ordinate all the institutions of society for educational purposes. The kindergarten has made people understand that the most important school in the world is the home, and the most important teacher the mother. If it had rendered no other service than this, it would have conferred inestimable benefits upon the children of the future, for it is fast making an educated motherhood; a generation of women who will not only understand their opportunities as educators, but who will co-operate with teachers and schools.

Third, the kindergarten attempts definitely and intelligently to develop the creative spirit; that spirit of which, as a rule, formal education has aken no notice, and for which it has made no provision. It is impossible to even suggest in a sentence the transforming power which lies in the appeal to the creative side of men. No greater service could be rendered the race to-day than to liberate that power; for its liberation would mean joy, peace, and strength; it would mean the co-operation once more of the imagination and the hand in all the toil of life. It would bring back art to the workshop and in the trades, and with art would come a new birth of beauty in the common life of humanity. The kindergarten has also brought back that religious element which is the source of all real power, growth, and beauty; the loss of which has impoverished the creative life of the world to such a degree that it has produced depression and pessimism, and has substituted a study of methods, systems, and conditions for a study of the sources of spiritual energy and life. The kindergarten aims at the education of that which *is* as well as that which *knows*.

An educational system which has such a rootage in the nature of man and the needs of the soul has a great future before it. It is often misunderstood, for it demands more from those who endeavor to expound and apply it than any other group of educational ideas. There are too many inferior kindergartens and incapable kindergartners. The bright and entertaining article on "The Kindergarten Child—After the Kindergarten," which appeared in the March issue of the "Atlantic Monthly," ought to be read by all kindergartners. As a piece of criticism it does not even touch the kindergarten principles. Indeed, it does not so much as hint at the great philosophy of education behind the kindergarten. It is not in any sense an attack on the kinder-

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garten; it is a very vivacious and entertaining exhibition of one fault of some teachers in some kindergartens. There are too many sentimental kindergartners of the "Miss Bessie" type, and the immediate work of those who love the kindergarten in this country is to direct "Miss Bessie's" energies into some other field. To discard the kindergarten philosophy or system because some teachers fail to comprehend the one or to apply the other would be as absurd as to discard religion because some people who believe in it do not understand it and do not practice it, or to discard art because some who avow their devotion to it absurdly misrepresent it. If an educational system were to be discarded because of bad teaching, no educational system now in use could stand for an hour. At its worst the kindergarten, in teaching quality, is probably better and more effective than the primary school; and nobody thinks of abolishing the primary school because some of the women who teach in it are incompetent to do their work. The kindergarten has passed through the missionary stage and the stage of organization; it has now come to the stage when it must apply to itself the highest standards, and hold its teachers rigidly to them. It has nothing to fear and much to gain from intelligent criticism. In its principles it is unassailable; in its practice some of its disciples have much to learn.

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A Little While

"A little while," said Christ, "and ye shall not see me; and again, a little while, and ye shall see me; . . . your sorrow shall be turned into joy." The resurrection was behind him; one great grief had already been changed into immortal joy. The ascension was before him; another sorrow was to be transmuted into another joy. In the divine alchemy this transformation of sorrow into joy is always taking place; this most blessed of miracles is always being wrought. The changing of water into wine was but a faint material symbol of this glorious transmutation of that which burdens and blights into that which lightens and fertilizes. Between the sorrow and the joy there is always an interval. To the disciples those awful three days were like three centuries, so black and desolate were they. And yet it was only "a little while." Between the going of Christ from the sight of men and his returning has seemed to his later disciples a weary and endless waiting; and yet it is only "a little while." No sooner had he vanished from their sight than he returned in their enriched and ennobled lives; and every year since his disappearance on Ascension Day has witnessed his reappearance in the life of humanity. More and more, in higher ideals, nobler laws, juster order, wider vision, he comes into the world which he redeemed. He is always coming; unheralded and unseen he is found in every reform, philanthropy, unselfish work; in the larger idea of brotherhood which is taking possession of the thoughts of men and bearing its fruit in a more Christlike civilization. And when he comes again in the fullness of time, however long the interval, it will be seen, as men look back, to have been but "a little while."

Our sorrows bear us to the ground in the first anguish, but as we lift our faces once more heavenward the sky begins to lighten. For "they are all gone into a world of light," and the glory of that fuller life gently and silently steals upon our darkness. Time, and time alone, brings the greater consolations which God distills from the griefs that come upon us. No voice of prophet or teacher can hasten that process, though they may do much to confirm our faith in it. God's ways have to do with the making of character, and character is the fruit not only of struggle but of time. God's ways lie along the courses of truth, and truth cannot be seized with a swift hand; we must grow into it. The boy thinks his period of education interminable; but when it is accomplished, and he looks back upon it, it seems but "a little while." So is it with the discipline of sorrow. It seems to be without limit of days, and yet, from the standpoint of a fulfilled life, it will be but "a little while." However long the winter, there comes a time when the earth is green; however dark the night, there comes an hour when the sky brightens. It is a long time in our hearts; it is a short time in our lives; it is a long time in our darkness; it is "a little while" in God's eternal day.

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THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

V.

A Few Days in Guantanamo

SOON after my return to Santiago from Baracoa I made a second visit, with Lieutenant-Colonel Wylly, to the town of Guantanamo, partly for the purpose of getting some baggage that I had been compelled to leave there when I started on horseback for the north coast, and partly to make a further study of the provisional government set up by Colonel Ray, under direction of General Wood, in the largest and most important district in the province.

We left Santiago on the steamer Thomas Brooks at 10 P.M., disembarked at Caimanera soon after daylight the next morning, and, after a ride of half an hour by rail, reached Guantanamo at half-past eight on one of the hot, sunny days which are so common in southeastern Cuba during the dry season, and which would remind a Californian of June or July days in the Sacramento Valley. One of Colonel Ray's orderlies met us at the station, put a rickety Cuban hack at our disposal, and said that the Colonel, who had already begun his day's work, wished us to go directly to his house, where he would join us in the course of half an hour. Before nine o'clock we were all seated around an immaculately neat and flower-decorated American breakfast-table, drinking black coffee out of Lilliputian Cuban cups, eating delicious fish which had been caught that morning in the open sea, laughing at Mrs. Ray's attempts to make five knives and forks and four teaspoons meet the exigencies of a three-course breakfast, and discussing, by turns, trials and privations of Cuban housekeeping, problems of Cuban government, and the latest news from Baracoa, Santiago, Guantanamo, and the United States. After breakfast, Colonel Ray returned to the post headquarters, taking Lieutenant-Colonel Wylly with him; Mrs. Ray went to the kitchen to practice "Spanish at a Glance" upon her solemn, turbaned negro cook; while I took my kodak and set out for a stroll through the town.

Guantanamo, which before the war was a place of eight or ten thousand inhabitants, is situated on a low and nearly level plain beside the Guaso River, ten miles or more from the spacious and nearly land-locked bay of Guantanamo, and about an equal distance from a range of wooded mountains which bounds the plain on the north. In the direction of the mountains the country is somewhat broken and hilly; but on the other side the land slopes gently and gradually to the head of the bay, near Caimanera, where it terminates in a brackish and malarious swamp. The site of the town is not a good one, from either a commercial or a sanitary point of view; but, in making settlements in Cuba, the Spaniards paid little attention, apparently, to commerce, and still less to sanitary environment; and as it was easier to build in the valley of the Guaso, and get their drinking-water from the river, than to settle on the eastern side of the beautiful bay where they would have to dig wells or construct cisterns, they founded Guantanamo in one of the least accessible and most unhealthful places between Santiago and Cape Maysi, and then had to build ten miles of railroad to connect it with tidewater. As a result, the cost of imports is largely increased, and the profit on exports correspondingly lessened by unnecessary transshipment, lighterage, and railroad transportation; while the death-rate of the town, since 1895, has averaged 125 per month, or 165 to 185 per thousand of the population every year, not including a considerable number of deaths

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of soldiers among the troops of the Spanish garrison.

Architecturally Guantanamo does not differ essentially from Baracoa. There are the same narrow sidewalks; the same unpaved dirt streets intersected by lines of half-embedded flagstones set on edge so as to form slightly raised geometrical patterns; the same one-story stuccoed houses with sloping red-tiled roofs projecting in front over wide piazzas, and supported by interminable rows of white, blue, or yellow posts; the same huge unglazed windows protected by massive iron bars; and the same crumbling, dilapidated, or mildewed walls, painted or whitewashed in faded tints of dirty yellow or light azure blue. The only features of the town that, at a casual glance, seem to distinguish it from Baracoa are the greater width and more regular arrangement of its streets, and the long rows of flagstaffs which lean out over the sidewalks from the railings of its continuous piazzas. As these flagstaffs are all large bamboo canes or poles, thirty to forty feet in length, and as they all incline outward from the piazzas, and have halliards drooping from them in festoons, they not only form a peculiar and striking feature of every street scene, but irresistibly suggest the idea that the inhabitants make a practice of fishing in the gutters, and that they leave their rods and lines out on their front porches all the time so as to have them in readiness for a flood or an incoming tide. In a walk through the principal streets of the town I saw hardly a house that had not a piazza flush with the sidewalk, and a long bamboo fishing-pole and line leaning out from the railing as if it had just been set there for a moment while the fisherman went after bait. Whether flags are ever raised on these poles or not I do not know; I saw none during my stay in the place.

To one who has just come from the humid climate and luxuriant vegetation of Baracoa, Guantanamo in January seems hot, arid, and verdureless. In most Cuban towns the yards and gardens, at least, contain trees or flowering shrubs; and in some prominent place—generally in front of the principal church—you will find a small park or plaza which is carpeted with grass, shaded by flamboyant or royal palm trees, and filled with blossoming plants, bushes, and vines; but in Guantanamo there is nothing of the kind. The streets are long, unrelieved stretches of yellow earth; there are few, if any, gardens; and although there is an open square or plaza in front of the dirty, stuccoed town church, its grass has been nibbled by vagrant cattle and scorched by tropical sunshine until it has finally given up the struggle for existence; its plants and shrubs have perished for want of water; and its trees have all been cut down by the priest and converted into charcoal. Nothing now remains, therefore, in the shape of vegetation, except a few giant cactuses thirty or forty feet in height, which still stretch their gaunt, angular limbs over the barren earth, and intensify, with suggestions of a tropical desert, the dreariness of the dry, empty square.

Arid and verdureless, however, as Guantanamo may seem to be, it is superficially, if not perfectly, clean, and is not wholly lacking in evidences of American influence and signs of returning prosperity. In my walk through the town I saw several American bicycles gliding noiselessly along the dry streets or bumping over the low, stony barriers of the geometrical diagrams; in a Spanish shop that I passed an American graphophone was reproducing a cornet solo, to the great delight and amazement of a crowd of listeners who had gathered about the door; three or four times I heard the metallic tinkle of pianos from the barred windows of stuccoed Cuban dwelling-houses; and in the yard of a palm-thatched "shack," on the outskirts of the town, I saw two negro girls, with their arms around each other's waists, waltzing slowly and singing "After the Ball."

Friday evening, after dinner, I went to call on Mr. Theodore Brooks, of the well-known English firm of Brooks & Co., which has been engaged in business in Santiago and Guantanamo for three generations, and which owns or manages several of the largest sugar plantations in the province. Mr. Brooks, who is a graduate of Oxford and a man of high literary culture as well as of practical business ability, has spent the greater part of his life in Cuba, has learned to speak Spanish as readily and fluently as English, and is as well acquainted with Cuba and the

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Cubans, perhaps, as any man on the island. I found him living, with his mother and sister, in a large and comfortably furnished house, which, although built on Cuban architectural lines, was filled with evidences of English taste and culture in the shape of rugs, curtains, pictures, an American grand piano, and a large and well-selected library of standard and modern books in English, German, and Spanish. It was more like the home of a wealthy and cultured American family than any private residence that I had seen in Cuba, and I spent a delightful evening there in listening to Mr. and Mrs. Brooks's stories of the insurrection, and in discussing with them books, art, music, Russia, the Santiago campaign, the Cuban character, and the Baracoa trail.

I was very much interested in the information given to me by Mr. Brooks and Colonel Ray with regard to the state of affairs in Guantanamo during the war, and was not a little surprised to learn that this town, although not directly attacked or besieged by the American army, suffered even more, perhaps, from hunger and disease than Santiago itself.

On the 1st of October, 1897, the Spanish garrison at Guantanamo consisted of about two thousand men. In November of that year it was increased to four thousand by the arrival of two thousand recruits from Spain, and in April, 1898, just before the declaration of war, it was again strongly reinforced, so that, when General Shafter disembarked at Daiquiri and Siboney and began his march inland, he left behind him in Guantanamo a Spanish army of nearly seven thousand men—a much larger hostile force than he had in front of him at Santiago. Why Captain-General Blanco threw seven thousand regulars into a comparatively unimportant place like Guantanamo, when there were only three or four thousand available for the defense of Santiago, and why the strong and well-armed Guantanamo division never so much as made an attempt to create a diversion by attacking General Shafter's line of communications, it is impossible, at present, to ascertain. When we ran into Guantanamo Bay with Red Cross supplies on the steamer State of Texas in June, we were informed that Guantanamo was closely besieged by the insurgents; but this statement proved to be untrue. There was a small insurgent force under General Perez between Guantanamo and Caney on the Santiago road; but it could not have offered any very serious resistance to the Spanish General Parrajo if the latter had taken the field as soon as he heard of General Shafter's disembarkation at Daiquiri, and had marched resolutely toward Caney with a column of five or six thousand men. Colonel Escarrio, in spite of all the opposition that the insurgents could offer, marched one hundred and thirty miles from Manzanillo to Santiago, with a force of thirty-five hundred men, and reached his destination almost in time to take part in the decisive battle of July 1–2. Why could not General Parrajo, who was much nearer the scene of action, and who had twice Escarrio's force, march to Caney, and from there threaten our right flank, or cut our line of communication between Siboney and the Pozo House? According to Colonel Ray, General Parrajo excused, or attempted to justify, his inaction by saying that the telegraph line between Guantanamo and Santiago had been destroyed by the insurgents; that he had no orders to move, and that he was ignorant not only of the wishes and views of General Linares, but of the plans of General Shafter. This, however, is a very feeble excuse. If General Shafter had been conducting the defense of Santiago against a Spanish attack from the direction of Siboney, and if General Chaffee, with a force of seven thousand American regulars, had been at Guantanamo, where he could get no orders from his superior officer on account of the destruction of the telegraph line, I doubt very much whether he would have remained ten days inactive, and have allowed the provision trains of the invader to proceed unmolested over a road so easily blocked as the narrow and difficult trail from Siboney to Santiago. He would have been much more likely to act on his own personal initiative, and, by hurling a column of five or six thousand men upon the flank or rear of the enemy, would have delayed or wholly prevented the latter's advance. But all of the Spanish leaders in southeastern Cuba seem to have been timid, irresolute, or demoralized. If General Parrajo had had a little pluck and self-reliance, and had used his seven thousand men, as he might have used them, to

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harass or cut General Shafter's wholly undefended line of communication between Siboney and the front, it might, and probably would, have changed the whole course of the campaign. He feared, perhaps, that he would not be able to feed his troops in the field; but the course of events showed that he could not even feed them in garrison; and if he had fallen upon General Shafter's line of communications, he might, perhaps, have provisioned his army at his adversary's expense. His men, at any rate, could hardly have been worse off in the field than they were in Guantanamo, where, eventually, the supply of food became so reduced that a single tin of sardines and one pound of rice constituted five days' rations.

In the light of subsequent events, nothing seems more incomprehensible than the failure of the Spanish Government to send food to its garrisons in Santiago and Guantanamo when war first became a probability. It was not difficult to foresee that both of these ports would sooner or later be blockaded; and as neither of them could be supplied by rail from other parts of the island, it was only a question of time when their soldiers, as well as their citizens, would starve. In Guantanamo the people began to suffer for food almost as soon as Admiral Sampson's warships occupied the lower bay, and before the middle of July they were reduced to the direst extremities. Not only did they eat horses, mules, and even dogs, but the poorer people and the reconcentrados were eventually forced to go to the woods and hunt for land-crabs, which, when caught, they brought back to their homes and made into a stew with grass, herbs, or such edible roots as they were able to get. Finally, when crabs began to be scarce and hard to find in the woods adjacent to the town, and when the strength of the half-starved crab-hunters had so failed that they could not walk to fresh fields or range over a wider stretch of country, the Caimanera Railway Company began to carry them to and from the more distant woods in a special free train—a sort of land-crab accommodation. At a stated hour every day six or eight hundred emaciated and half-starved people, with empty sugar or rice sacks slung over their shoulders, assembled at the railway station and took this train for the marshy woods and jungles near the head of the bay, where crabs were still comparatively abundant. There they spent three or four hours beating the bushes and thickets, and when they had filled their sacks the train brought them back to Guantanamo.

There is no other instance, I think, in history where people living in a fertile and fruitful country, and in a town not attacked nor closely besieged, have been reduced to such extremities, and where they have gone to the woods every day in a railway train to hunt land-crabs. But the country around Guantanamo, fertile and fruitful although it was, had been reduced by Weyler's reconcentration policy, and by the operations of the insurgents, to an uncultivated and uninhabited wilderness; and when Admiral Sampson's war-ships took possession of the lower bay, blockaded the port of Caimanera, and thus stopped the importation of food by sea, the reconcentrados and poor people of Guantanamo, who, even before that time, had been living from hand to mouth, found themselves compelled to eat land-crabs and roots, or perish. Hundreds of them died, as it was, from malarial fever, yellow fever, beri-beri, enteritis, dysentery, and intestinal disorders of various kinds brought on by insufficient and unwholesome food. The deaths among the townspeople increased from an average of 105 per month in February, March, and April to 332 in July and 431 in August, while the death-rate among the Spanish soldiers in the overcrowded barracks was even greater than this. In the two summer months of July and August, 1898, there perished in the town and garrison of Guantanamo no less than 1,539 persons, or more than ten per cent. of the whole population. It was almost impossible, of course, for the half-starved and enfeebled survivors to properly care for the thousands of sick, or even to bury the dead, and the sanitary condition of the place became shocking beyond description. What would have become of the reconcentrados and poorer people of the town if hostilities had continued throughout the rainy season I am unable to say; but it is more than probable that three-fourths of them would have died of hunger and fever. Fortunately, in August, when the state of affairs was at its worst, Brigadier-General

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Ewers, with a small escort, arrived from Santiago to receive the surrender of the Spanish garrison, and Admiral Sampson sent to Mr. Brooks by rail from Caimanera a quantity of provisions to be distributed among the starving inhabitants.

As a noteworthy illustration of Cuban character, it is worth while, perhaps, to refer incidentally to the fact that the public bakers of Guantanamo attempted to steal and sell for their own benefit a part of the very first flour that was sent to them to be made into bread for the relief of the hungry, sick, and dying people. But they were soon made aware of the fact that there is a great difference between Spanish officers and American officers, and between Spanish and American methods of administration. As soon as Lieutenant Fraser, who had been put by General Ewers in charge of the commissariat, discovered that there was a shortage of two hundred and forty pounds in the first batch of bread that the bakers returned, he unbuttoned the holster of his revolver, mounted his little Cuban pony, and started for the bake-shops, with wrath in his heart and fire in his eye. He was rather a striking-looking man, with a red beard, and he had bought or picked up somewhere in the town, as a protection from the sun, one of the low-crowned, broad-brimmed straw hats that are worn by girls when they go to a picnic or to the seashore. This he had tied on under his chin with a blue ribbon. As he went galloping through the streets on his diminutive Cuban pony, with the broad, flexible brim of the school-girl's hat flapping about his ears, and the blue ribbon framing his red-bearded, angry countenance, he presented rather a comical and laughable appearance; but the bakers did not find him at all funny when he stalked in, with an air of fierce determination, and called for two hundred and forty pounds of flour. In vain they explained, protested, and expostulated. The indignant commissary drew his pistol and threatened them with instant death if they failed to produce the missing flour or its baked equivalent; and in less than thirty minutes the stolen bread, which they had intended to sell at famine prices to the people of the town, was submissively delivered to the red-bearded American officer, who wore a woman's picnic hat, but who had a demoniac temper and enforced his demands with a Colt's revolver.

As soon as possible after the surrender of the Spanish garrison, Guantanamo was occupied by a regiment of American troops—the Third United States Volunteers—under command of Colonel P. H. Ray. This energetic and efficient officer, who had just come from northern Alaska, began at once the work of cleaning up the city; and in less than a month the sanitary condition of the place had been so changed by the removal of filth and the free use of disinfectants, and the health of the people had so improved under the reviving influence of good and abundant food, that the number of deaths fell from four hundred and thirty-one per month to seventy, while hundreds of feeble, languid, anæmic men and women, who had been for weeks on the verge of starvation, struggled back to something like life.

The following record of deaths in the civil population of Guantanamo between April, 1896, and October, 1898, shows how the rate of mortality was affected by Weyler's policy of reconcentration; how rapidly it increased after the importation of food had been stopped by the blockade, and how quickly it diminished when our troops entered the city, supplied the inhabitants with food, and began to enforce sanitary regulations:

Date. 1896.	Total deaths.
April	76
May	66
June	79
July (Weyler's first concentration)	131
August " " "	174
September	114
October	89
November	119
December	117
Total in nine months	965
1897.	
January	111
February	70
March	79
April	66
May (Weyler's second concentration)	100
June " " "	134
July	165
August	187
September (missing).	
October	125
November	109
December	164
Total for twenty months	2,275

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1898.	
January	158
February	111
March	104
April	100
May (establishment of the blockade)	153
June	209
July (period of starvation)	332
August " " "	431
September (after American occupation)	70
October " " "	50
Total for thirty months	3,993 [1]

Of course the people of Guantanamo, after such an experience, and in an environment that was naturally unhealthful, could hardly be expected to recover quickly their lost strength and vigor; and at the time of my visit there was still a great deal of sickness, suffering, and destitution. Colonel Ray was issuing about twelve hundred rations a day to the indigent and the reconcentrados, and his surgeon and health officer, with the aid and co-operation of Mr. and Mrs. Brooks and Mrs. Ray, were doing everything that could be done to alleviate the distress. The sick, however, and especially the women and children who were suffering from intestinal disorders brought on by an unrelieved diet of land-crabs and roots, could not eat the bread, bacon, and beans of the Government ration, and were greatly in need of such easily digested restoratives and tonics as malted and condensed milk, beef extract, rice, and cod-liver oil. Through the generosity of the subscribers to the Red Cross launch fund of The Outlook, this need has been very largely met. Colonel Ray writes me that the supplies sent to him, at my suggestion, by The Outlook have been safely received, and that the malted milk, especially, has been of the utmost value in the treatment of women and children suffering from chronic enteritis and fever.

The condition of many of the children in Guantanamo would excite the sympathy and pity of the most hard-hearted or indifferent observer. Before I saw them, I should have thought it impossible that childish faces—faces of boys and girls only five or six years old—could so completely lose every vestige of youthfulness, and acquire such an expression of apathy, debility, and decrepitude. I saw on the streets, more than once, pale, anæmic children, who could not have been more than five years of age, but who looked like worn, sickly dwarfs of fifty. The only expression in their thin, chalky faces was one of settled and habitual gloom—such an expression as comes into the faces of aged men and women who have endured a whole lifetime of privation and misery. I have since seen, in other parts of Cuba, more emaciated children, and children nearer, perhaps, to death; but never elsewhere have I seen children with the five-year-old bodies and the fifty-year-old faces of the children in Guantanamo.

On Saturday, at the invitation of Mr. Brooks, Colonel Ray and I made with him a very pleasant afternoon excursion to a number of the sugar plantations in the vicinity of the town, and spent an hour or two at the large sugar-mill of Soledad, which is managed by Mr. Ernest Brooks, Theodore Brooks's brother. The sugar interest in the vicinity of Guantanamo had, before the insurrection and the war, great economic importance, and furnished occupation to a very considerable part of the local population. Within ten or fifteen miles of the town there are twenty or more large plantations, and almost as many cane-grinding mills, which, with the narrow-gauge railroads connecting them with one another and with the port at Caimanera, represent an investment of perhaps $7,000,000. When the insurrection broke out, these plantations and mills were producing every year about seventy thousand tons of crude sugar, which at that time had a market value of $50 a ton. Some of them, including the large plantation and mill managed by the Brooks brothers at Soledad, have been protected from the torch of the insurgents and are now in active operation; but a great many others have been abandoned or utterly destroyed. A cane-field may be burned over once without serious injury, but when it has been burned at intervals two or three times, the roots of the cane perish, the field becomes choked with weeds and wild grass, and the ground must be plowed and replanted. It will require the expenditure of a large additional sum of money, therefore, to put the sugar district of Guantanamo into the condition in which it was before the insurrection, and I doubt very much whether the planters whose property has been

[1] Record kept by Mr. Theodore Brooks, and furnished by him to the American Marine Hospital Service.

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destroyed will feel like making such expenditures until they know what sort of a government Cuba is likely to have, and what relation it will bear to the Government of the United States.

In the beautiful and fertile country around Soledad, where the land begins to slope upward to the mountains, and where there are open fields, thickets of bushes, and groves of royal palms, I was surprised to find so few flowers and birds. With the exception of a yellow, trumpet-shaped blossom that resembled a little the southern jasmine, and a gorgeous Bougainvillia bush at Jamaica, I did not see, in the whole course of our afternoon ride, a single flower that was showy or attractive enough to deserve a moment's attention. The scarcity of flowers was due in part, perhaps, to the extreme heat and dryness of the season; but there was an equal scarcity of birds, and this seems to be characteristic of the province of Santiago at all seasons. In the course of twelve weeks' travel and residence in that part of the island I never once heard or saw a singing bird of any kind. In the deep woods on the trail from Guantanamo to Baracoa the stillness was broken, now and then, by the plaintive cooing of a mourning dove; but with this exception there was not a sound that came nearer a bird-song than the whistle of the "Bob White" quail, or the peculiar cry of the Cuban guinea-fowl. Nor were birds of brilliant plumage any more plentiful. In my ride across the Cuchillas I saw bright-colored birds twice and parrots once; but in most parts of the province there seemed to be no birds at all except vultures, cranes, hawks, quail, guinea-fowl, mourning doves, and long-tailed Cuban blackbirds. If any one wishes to get an idea of what the world would be like without singing birds, he should spend a few days and nights in the fields and forests of eastern Cuba.

After our excursion to Jamaica and Soledad, I spent several days in Guantanamo, studying, as I had opportunity, problems of Cuban government, peculiarities of Cuban character, and details of the provincial administration, and in my next article I shall describe and discuss American methods of control and direction in Guantanamo, Baracoa, and Santiago.

Cuban Relief: A Practical Plan

By William Willard Howard

General Manager of the Cuban Industrial Relief Fund

So many conflicting reports are being made concerning the present condition of Cuba that I deem it my duty toward the deserving poor of the island to speak on this subject with some degree of freedom. My qualifications as a witness are based on two visits of investigation to the cities and interior districts of Cuba—the first during the entire month of February, 1898, and the second during part of the months of February and March, 1899.

It may be remembered that in April, 1898, I laid before the readers of The Outlook a plan for the industrial relief of the victims of General Weyler's infamous policy of concentration; but the declaration of war against Spain within the next fortnight made the practical application of that plan impossible. My return to Cuba in February, 1899, was for the purpose of establishing the first relief station with which to put into practical operation that same plan, modified, to a slight degree only, by the improved political condition of the island.

This plan—that of the Cuban Industrial Relief Fund—is to help the Cuban poor to help themselves. In its details it is as simply and easily administered as plain business methods and experience in relief operations can make it:

1. Farm laborers will be provided with employment in the cultivation of relief farms, the products of which will be sold in the best available market and the proceeds returned to the Fund to be used over again in the same way.

2. Small landowners will be provided with work-oxen, farming tools, seeds, and domestic supplies as a loan only, and encouraged to return to a state of self-support on their own farms. The advances thus made will be returned to the Fund,

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to be reissued in the same way to other destitute and deserving farmers.

3. Orphans will be cared for and provided with homes in good Cuban families. As a part of this work each farmer who receives assistance from the Fund will be required to receive into his family one or more orphans, to be treated as his own children, under the supervision of agents of the Fund. In this manner a great many of the 150,000 orphans of Cuba can be permanently provided for without the expense of building orphanages and maintaining staffs of paid attendants. Thus it will be possible to use for the actual care of the orphans the large sums of money that would otherwise go into buildings. Our first and most urgent duty towards the helpless waifs of Cuba is neither religious nor educational; it is wholly and exclusively material.

The sole reason why a beginning was not made of the Industrial Relief work earlier than February was the difficulty of getting the American people to realize the urgency of the need. I have no doubt whatever that if this matter could be brought home to the hearts of the American people, the money would be forthcoming.

Since the close of the Spanish-American war the people of this country have apparently been in a state of relapse. Some are tired of the mere name of Cuba; others consider that they did their full duty to the starving Cubans when they sent ice and medicines and delicacies to our own soldier boys; still others assert that we have done enough for Cuba, and that it is now time for the Cubans to do something for themselves.

One lady, an estimable friend of mine, to whose attention the destitute condition of the Cubans was brought, exclaimed: "The Cubans have a beautiful island! Why don't they take care of themselves?"

"True," said I; "they have a beautiful island, but they cannot eat scenery!"

By far the greater number of persons who have declined to help the Cubans have given the following excuses: "The Government is doing all that;" "It is the Government's duty to look out for the Cubans;" "The Cubans don't deserve help; they are a lazy, worthless lot;" "We have our own poor, right here at home."

I have no desire to minimize the relief work of the Government. I know, more or less fully, what the Government has done and what it is doing; for Governor-General Brooke took nearly three hours of a busy afternoon last month to discuss that whole subject with me. Up to that time the Government had done nothing more for the relief of the Cubans than to distribute army rations through local committees of Cubans appointed by the Junta Patriotica. There had been no attempt at anything else. Neither General Brooke nor any other representative of the Government ever so much as hinted that Government aid went beyond the distribution of army rations.

General Brooke said to me: "We cannot do this work which you purpose doing. If we did, it would be paternalism of the strongest kind; and ours is not a paternal Government."

Not only has no responsible officer of the Government ever said that the Government was doing all that was necessary, but, as a matter of fact, General Brooke has publicly announced that he will welcome the assistance of properly accredited philanthropic organizations.

During my long call upon him, General Brooke more than once asserted, with every appearance of approbation: "This is just the thing—just what this island needs. I will give you all the assistance that it is in my power to give."

General Brooke gave me the following written statement:

Headquarters Division of Cuba,
Havana, March 11, 1899.

I have no hesitation in saying that the purpose of the Cuban Industrial Relief Fund is a scheme of relief which will meet with success in the island. The supplying of work-cattle, carts, and farming implements will, I believe, solve the problem of restoring the island to its normal condition.

JOHN R. BROOKE,
Major-General.

I have no intention of discussing the duty of the Government toward the Cuban poor. It may or may not be the duty of the Government to make loans to Cuban farmers that they may return to a state of self-support on their own farms. The Government does not make loans to our own farmers, and it is likely that any Congressional measure to lend money to Cuban farmers would result in a rather prolonged discussion. I doubt if the

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destitute Cuban farmers could wait long enough for that matter to be decided in their favor.

The problem before us is not what should be, but what *is*.

As to the assertion that the Cubans do not deserve help because they are a lazy, worthless lot, I have little to say. There *are* Cubans who are lazy and worthless. But Cuba has no monopoly of lazy and worthless people. When we get rid of all the tramps, beggars, criminals, and such-like, in our own country, it will be time for us to begin throwing stones across the Straits of Florida.

It is, however, a sad commentary on our American sense of fairness that so many of us, in condemning the entire body of Cubans because of the worthlessness of bushwhackers and riffraff created by the conditions of the Cuban war, should be crucifying helpless women, children, and deserving men who would be only too glad to work if they had the chance. We should be rather indignant, I fancy, if Germany, for instance, were to accuse us of laziness and worthlessness just because our jails are filled with criminals and our highways overrun by tramps.

I wonder at those who give themselves over to this wholesale denunciation of the Cubans, when the whole matter is so easy of adjustment. Here is a simple solution of the whole vexed Cuban question:

1. Take care of the widows and orphans. Assuredly they are not to blame for their present helpless and destitute condition. We would not let even a dog suffer if we could prevent it. Why, then, let these poor Cuban women and children continue to suffer?

2. For all the rest, the thing is so simple that a child can understand it. To all persons able to work, apply the labor test. If they are willing to work, give them work. If they are unwilling to work, thrust them out, withdraw from them army rations, and let them shift for themselves. If they give trouble, deal with them at the point of the bayonet.

Let us apply to this Cuban question some glimmerings of common sense. Let us be done with this silly outcry, "The Cubans will not work!" How do we know that they will not work? Have we given them any chance to refuse to work? And what if they do refuse to work? Is that any concern of ours? If we give them a chance to work, and they refuse to work, we shall simply wash our hands of them and return home, conscious that we have at least done our duty. But until we have actually given the Cubans a chance to work we have *not* done our duty.

The talk about having poor people in our own country comes up every time any one tries to do anything for the starving people of a foreign land. Poverty is comparative. I know what real poverty is. I have seen it twice—first in Armenia, and afterward in Cuba. We never have had such poverty in this country, and I pray God we never shall have it.

In the case of Armenia we had the stereotyped excuse: "Armenia is too far away." As if that had anything to do with it! Christ disposed of that excuse in the story of the good Samaritan a long time ago.

But these Cubans are not "too far away." Not only are they at our own doors, but they are actually a part of us, for the time being. Our flag covers them. The Stars and Stripes float over these 150,000 homeless orphans; over many, many thousands of helpless widows, and over unknown thousands of destitute farmers who have neither oxen, nor tools, nor seeds with which to return to the cultivation of their desolated farms.

No patriotic American can see our flag in a foreign country without a thrill of pride and satisfaction. I have seen it in foreign countries under circumstances that brought a lump into my throat. But I saw it in Cuba last month under conditions that caused me to turn away sick at heart and ashamed. I saw little orphan girls, stray waifs of the streets, gaunt with hunger and destitute beyond all description, standing in front of the City Hall in Guines, and looking up wistfully at our flag as it waved in the morning sunshine. One cannot see much of that and retain unshaken his faith in the good sense, humanity, and patriotism of his fellow-countrymen. It hurts too much.

We are told that the conditions in Cuba have improved. In the city of Havana there is a hectic flush of unreal prosperity caused by the presence of the army of occupation. But that is not business. There can be no real revival of business

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in Cuba until the farmers are back in a state of self-support on their own farms. Cuba is an agricultural country. So long as her farmers are living on army rations, and not supporting themselves, just so long will business languish and the wheels of industry refuse to turn.

We were led to believe that untold millions of American capital would roll into Cuba the moment that the army of occupation landed. That a great deal of American capital will eventually find its way to Cuba I have no doubt; but the stream of gold has not found a lodgment there yet. It rolled in, and then it promptly rolled out. Hundreds of prospectors, franchise-hunters, contractors, and general speculators rushed in there, swarmed over the island, and returned home. Men with two or three hundred dollars each flocked to Cuba, in the expectation of picking up franchises, railways, and such things, worth at least a million.

Naturally they were disappointed. They returned home to condemn Cuba and everything in it. They were mostly Western men who had never been away from home before in all their lives. I met one elderly man in Havana, to whom language was a positive hindrance in expressing his opinion of the Cubans. When I pinned him down to facts, he admitted that he was taking his money back to the States for two reasons: (1) The Cubans could not understand what he said to them. (2) He could get no oatmeal for breakfast.

The American capital that does eventually go to Cuba for actual investment will be disposed of in large blocks—perhaps a million at a time. Americans like to do these things in a large way. They will rebuild the large sugar-mills, and construct new lines of railway. But this will not help the destitute small farmer, who needs only a few hundred dollars to reclaim him from beggary and place him in a condition of self-support.

The small farmers are the persons who need our help. The large estates will be taken care of eventually in the ordinary course of business. It will not be this year, for capital is timid, and there is no permanent government in Cuba.

By our treatment of Cuba shall we be judged by our kin across the sea—by kin who have grown wise and gray in the administration of foreign colonies. Shall we continue to feed the Cubans until we have them on our hands as chronic, worthless paupers, or shall we give them a chance to show us whether they will work or not?

In this article I have refrained from any description of the condition of the thousands of widows and orphans who swarm about the streets holding out skeleton arms and bony fingers for bread. Any reader of this who desires to *see* these people may have free of charge a little book of pictures made from photographs taken by me in Cuba last month. Address The Cuban Industrial Relief Fund, Tribune Building, New York City.

Prof. George Adam Smith and the Lyman Beecher Lectures

By Charles S. Macfarland

TWO decades ago there passed through the theological course at New College, Edinburgh, four men who have exerted great influence upon the intellectual and religious world—John Watson, James Stalker, Henry Drummond, and George Adam Smith. These, with other kindred spirits, formed a club which grew out of the friendships of college life, and which has met every year for twenty-two years. This immediate circle of four was broken two years ago, when the world was called to mourn the death of Drummond. All four have appeared before American audiences, and have lectured at Yale. Stalker, Watson, and Smith have served the University in the Lyman Beecher course on Preaching. Drummond's work at Yale in 1887 left a deep and permanent impression. George Adam Smith was the youngest of the four. He was born in Calcutta in 1856. His father was Secretary of Foreign Missions for the Free Church, the editor of

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the "Friend of India," author of "A Missionary Biography," of the "Standard Geography of British India," and of "Twelve Indian Statesmen." The subject of the present sketch was educated at the High School in Edinburgh, and received his M.A. from the University of Edinburgh in 1875. He then entered New College, where he studied theology for four years. Watson and Stalker had just left. Drummond had just returned to his theological studies, which had been interrupted by his work in the Moody campaign. He had entered with Watson and Stalker, but ended the course with Smith. In speaking of his college contemporaries, Professor Smith says that "there were others, like Robert Barbour and David Ross, not so well known in America, but just as great." Professor Smith took summer courses at Tübingen and Leipzig during this time. After completing his course he was for a year city missionary in Edinburgh. After a visit to Palestine and Egypt he became assistant minister at Brechin, where President McCosh was at one time in charge. During the trial of Robertson Smith he filled his chair at Free Church College, Aberdeen. He then returned to the ministry, and served New Church, at Queen's Cross, Aberdeen, for eleven years. During this time he wrote his "Commentary on Isaiah" and most of his "Historical Geography." After another visit to the Holy Land in 1891, he was called the next year to his present chair of Hebrew and Old Testament Exegesis in Free Church College, Glasgow. Professor Smith feels that he owes his greatest debt, aside from that to his mother and father, to Drummond and the band of men of which both were members. His knowledge of Hebrew was received under the teaching of Professor A. B. Davidson. His published productions have not been many, but are characterized by thoroughness and exactness. His commentaries on Isaiah and the Twelve Prophets, at the same time critical and homiletical, are indispensable to the preacher; these and his Historical Geography of the Holy Land are in the library of every Biblical scholar; and his recent biography of Henry Drummond has introduced him to the world at large.

Whenever a new lecturer for the Lyman Beecher course is announced, the question arises: Following in the wake of such men as Beecher, Brooks, Taylor, Fairbairn, Stalker, and Watson, what can he say that is new? The question is answered by the discussion of some portion of the field which has never received exclusive or special treatment. The present lectures on the Preaching of the Old Testament in the Light of Modern Criticism not only have this for their warrant, but also the fact that the materials for pulpit work have been radically transformed by criticism for the purposes of the pulpit, thus requiring a restatement. The subject is a vital and perplexing one. The question which, above all others, faces the theological student is: How am I to be at the same time a candid student of the Bible and an effective preacher of it? To answer this question is Professor Smith's task. He begins by affirming the liberty and duty of criticism. He realizes the sacredness of the task. We tread, he says, no common ground. It is with Christ's Bible that we have to do. Our question has a religious value for living and dying men. The Old Testament is the "hinterland" of the New. The New Testament canon was the result of criticism in the widest sense of that much-abused word. The Church has never renounced her liberty to revise the canon. Her greatest men have even rejected some of its books. The liberty at the beginning cannot be more than the liberty thereafter. Scholars are not less informed than in the earlier days; and to believe that the Holy Spirit has forsaken the leaders of the Church comes near to being unbelief. The Old Testament came by gradual growth. Christ did not settle its canon. But, as a whole, it has the supreme sanction of Jesus. Yet he is also its first critic. He directed his conduct in sovereign indifference to some parts, and actually rejected others. Coming down to the Apostles, we find that they employed the Old Testament in the light of its apologetic value. They believed God's Spirit spake through its human mouths. But the Apostolic writers nowhere define the limits of the canon, any more than Christ did. Indeed, they employed extra-canonical writings. Professor Smith emphasizes the fact that there is an abiding religious value in the Old Testament for the life and doctrine of the

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Christian Church. But Christ and his Apostles, he would also have us see, have nowhere bound the Church to believe all its teachings. Our Lord sets the example of great discrimination, and forbids the literal interpretation of its contents. The Apostles have shown the need of criticism as to the canon of the Old Testament; the New Testament has bequeathed this problem to us. The use of the Septuagint by the Apostles raises the question of the text. Many of the interpretations of the Apostles give direct challenge to our sense of truth. Much of their exegesis was temporary and false. The judgment of Christ and the Apostles was that much in the Old Testament was rudimentary. This opens the question of development in revelation, and justifies the attempt to fix the historic order. Hence the conclusion is that the New Testament treatment of the Old gives the liberty of criticism and the need and obligation of criticism. It prompts and originates every line of research. Professor Smith emphasized the duty to our own age. The higher critics, he said, are charged with the creation of skepticism. Such instances are not to be compared with the number of those who have fallen over the edge of the opposite extreme. The dogma of verbal inspiration has had disastrous consequences; has wrought confusion in holy minds and has paralyzed intellects. He related his experience in looking through Drummond's correspondence, in which he found letters from all sections whose writers declared that the enforced literal acceptance of the Old Testament as errorless had driven them from the faith. It is, he said, a great service to deliver such men.

Professor Smith traced the course of modern criticism and set forth clearly its established results. He examined the main charges of its opponents and answered them. It is not, as they allege, the growth of yesterday, with hasty and arbitrary results. It covers more than two hundred years—as long as many of the physical and historical sciences. It has suffered reversals. There are differences as to detail. It started from easily ascertained facts in the text itself. It has issued in increasing agreement on certain main conclusions. It is not merely nor mainly a literary matter. Its division into documents rests on differences of *fact*. The problem of tracing a progressive revelation is helped by our knowledge of Israel's neighbors, through the monuments. While archæology gives no direct evidence as to the personages and events of the Pentateuch, archæology and criticism mutually supplement each other. Professor Smith corrected those opponents who point to the rise and reversal of the Tübingen school of New Testament criticism and predict the same fate for the Old Testament school. The latter is not, like that of Baur, the result of the *a priori* reasoning of a single school of philosophy. It is the result of large, accredited, intelligent methods of time. He spoke boldly and unhesitatingly as to the present state of criticism; affirmed that the war is drawing to a close; that the battle has been decided and won.

The vital question was reached in the discussion of the question, What is the cost of all this—the historical and spiritual cost? What is to be the indemnity? The portraiture of Old Testament characters has furnished the most frequent material for Scriptural preaching. Doubt has been raised with regard to portions of the history to which the great moral dramas are assigned. Some of the narratives are mere legends and do not present real individuals. Some of the characters are personifications of the genius and temper of the tribes whose ancestors they are represented to be. Attention was called to the fact that the amount rendered uncertain is far less than is ordinarily supposed. From the time of Samuel, Professor Smith believes that we have real, indubitable history. Here criticism has afforded relief. It has shown that certain double and contradictory stories, which our fathers labored so hard to reconcile, are irreconcilable, and has indicated the most probable story. It has removed blots from Old Testament characters by showing the lateness of the narratives and their inherent improbability. In the history of the Prophets we are on still more certain ground. Their appeal to miracles is conspicuous by its absence. They appeal to history. The Prophets were citizens and patriots, with tasks like ours. Criticism has fortified, illuminated, and restored prophecy. It has given clearer insight by restoring a clearer text and by

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making the historical references intelligible. The discussion of the Psalms and their titles has done nothing to remove their great moral lessons. The books of drama have not had their essential character altered. Indeed, said Professor Smith, I never found so much Gospel in the Book of Jonah before as I did after treating it as a parable, like one of Christ's parables.

The pre-Abrahamic narratives of the Pentateuch have been the portions most affected by criticism. We have not exact history here. The same stories existed among older nations. The writers of Genesis used them for high moral purposes. Removing the historical character does not remove the truth, any more than the invalidation of Milton's cosmogony destroys the value of his "Paradise Lost." These chapters contain noble and permanent lessons, which stand out above the literal character of the stories in which they are clothed. The task of treating the rest of Genesis Professor Smith characterized as more delicate. If their historical character is impaired, how is preaching affected? He does not feel that we must deny the existence of these personalities, and describes such a denial as hypercritical. But the important thing is that the uncertainty is no barrier to the use of Genesis in the pulpit. In the light of moral authenticity, historical questions are petty and even irrelevant. We can use the narratives confidently for examples and lessons. The character is real, whether in an individual or not. Professor Smith finds a religious teaching, not only in the framework in which the stories are set by the redactor, but in the early stories themselves.

Professor Smith addressed himself directly to the question which so many critics lead up to but shirk. Does the Old Testament contain a real, authentic revelation of God? He affirmed that criticism provides us with actual proof of the divine origin of Israel's religion. It has given us the opportunity of comparing Israel with her neighbors. Israel's creed cannot be traced here. It has been shown that monotheism is not native to the Semitic mind. There was no intellectual or political incentive to monotheism. Criticism has shown us that it can be traced only to an ethical impulse, and that no such impulse came from the character of the tribal Semitic gods. It has shown that there can be only one cause—an authentic revelation of the one, true God. Revelation being a thing of gradual growth, it could come only in a dialect that was familiar. Israel's religion had to be cast in a Semitic mold. In order to be intelligible, it had to begin on a natural Semitic level. There is positive evidence of such a revelation. The most grudging of critics admit that the religion of Jehovah had germs of mon otheism which no other Semites shared; that Israel's distinguishing characteristic was an ethical temper which appears as early as the time of Moses. The facts of criticism, Professor Smith urges, give us nothing to fear. Rather they give us the lines of an apologetic.

The exposition of the spirit of Christ in the Old Testament was fresh and spiritually suggestive. The methods of typology and Messianic prophecy, strictly so called, as generally used, are either too wide or too narrow for Professor Smith. The heaping of Old Testament material upon our Lord; the polishing up of Jewish instruments to make mirrors for the reflection of his life and sufferings, are the merest flattery. All this is too vague. These methods are too narrow, and pass by many passages and portions which breathe the spirit of Christ. We have, in the very earliest literature, beautiful pictures of the tenderness and love of God. The prophets, especially Hosea and Jeremiah, reveal the spirit of Christ. In Deuteronomy, tenderness and love breathe not only in the hortatory but in the legal parts. It is in such ways that we most truly find Christ in the Old Testament. We are not to go back to the sacrifices for prototypes of the vicarious suffering of Christ, but to such human prototypes as Jeremiah, who, for a like purpose to redeem, bore the fellowship of men's sufferings and the conscience of their sins, who made the nation's conscience his own.

Even in the hope of immortality in the Old Testament, or rather in the want of it, the lecturer found lessons for the preacher's use. The preacher will find among his hearers men and women who, like early Israel, are without hope—such disbelief as is now somewhat fashionable in poetry and science. Point them to the Psalms containing the sorrowful cry of the

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human heart. Show that God's people passed this same way, through these very shadows; and that the end of the road which these Psalms mark is Christ and the immortality which he brought to light. There are heroic souls in our midst who, like some of the Psalmists, have only a hope in a corporate immortality. Show them that that is a belief already tried, one which did much, but was found wanting. It could not satisfy Israel. It cannot satisfy men to-day. The Old Testament is of use in reminding us that the hope of immortality is a secondary, subordinate, and dispensable element of religious experience. Men had better begin and work for God's sake, for truth's sake, and not for future reward. The Old Testament development of immortality is of use most supremely because it deduces all immortality from God.

The discussion of the Social Ideas of the Prophets was rich in its suggestion of material for the pulpit. In treating of the Wisdom Books a strong plea was made for the use of the Book of Proverbs, especially in instructing the young.

In his statements of the results of criticism Professor Smith is judicious. He is not interested in mere ingenious conjecture. He is greater as an interpreter than as a critic. His lectures were in reality illustrated lectures. In answer to the question, How is the preacher to use the Bible in the light of modern criticism? he showed his students at Yale how they were to do it. Interest in historical and literary questions, he insisted, must not be allowed to becloud the moral and religious interests. His exposition of Scripture is marvelously artistic. He is replete with striking suggestions. He has a creative and a poetic imagination. He is idealistic. His mode of exposition does not exceed the limits of homiletical propriety, while it contains all the vividness and dramatic power so characteristic of great Scotch preachers. His uniqueness consists in the combination of the qualities of critical scholarship and spiritual perception. He is at the same time candid and reverent. He looks at his problems from the scientific but also from the poetical point of view. In this he is truly scientific, in contrast to those critics who follow out their investigations from only one single view-point. His statements are characterized by entire sanity. His historical sense is keen.

When he enters the realm of speculative questions he is less at home. For example, in his discussion of a special revelation to Israel he did not answer the question which disturbs speculative minds. In what does the uniqueness of the revelation consist? He only led up to this question. The most that he cared to show was that the fact of a genuine revelation is not denied, but is supported by criticism.

Professor Smith approached his task with a warm appreciation of the personal problems of the preacher and his hearers. His long experience as a mission-worker and a pastor has taught him to handle men as well as books. His personal talks to undergraduates make a deep impression. He held a large audience of unlettered workingmen in a public address on Drummond just as closely as he did his student hearers on questions of vital interest to them. He understands the preacher's needs, and would insist on a knowledge of Hebrew for every theological student. He accomplished his main task, which was to show that the Bible, as a book of edification, is of just as much value to-day as ever it was. Indeed, he made good his affirmation that criticism gives not less but more of the Old Testament for homiletical purposes. If one goes to the lengths of criticism he gets larger lessons. Professor Smith succeeds here by his constructive method. He seems to put something in place of everything taken away—something larger and better. He is an Old Testament specialist thoroughly in love with his specialty. The subject of one lecture, The Spirit of Christ in the Old Testament, might well, in point of fact, serve as the subject for all.

But perhaps most impressive of all is the man himself. He has a most attractive personality, a lovable, rich nature. He is earnest, frank, and sincere, with a keen sense of humor. He is as simple and natural in personality as he is deep and artistic in his thinking and preaching. It is probably not too much to say that the student or preacher who would listen to him without strong dogmatic presuppositions, with openness and sympathy, would feel that the critical scholar might be an earnest Biblical preacher, and be a better preacher for being a critic.

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Hebrew Prophets and American Problems

Amos: the Prophet of Righteousness

By Lyman Abbott

THE first and in some sense the grandest of the Hebrew prophets is a figure indistinct in the remote past—Moses. Various legends have gathered about his name, some of which are incorporated in the Bible. Without attempting to determine their historic value, I think that it is clear that he was as truly the creator of the Hebrew nation as was Alfred the Great of the English nation, and that from his time date, and through him were derived, those great moral and political ideals which have been the greatest possession of the Hebrew race, and their greatest gift to other races.

In Egypt, where that race was educated in the school of adversity, the people worshiped many gods, while esoteric philosophy taught that there was but one. This esoteric doctrine of the priesthood Moses proclaimed to the people, making them sharers in the mystical faith from which theretofore they had been excluded. To this proclamation of monotheism he added, with emphasis which was peculiar, if the declaration was not absolutely new, that this one God is a just and righteous God, who demands righteousness of his children and demands nothing else. Rooted in this great faith, and growing out of it, was a political and ethical system extraordinary at that time and still extraordinary if compared with the actualities of civilized life. Politically the ideal of the Hebrew commonwealth was democratic. Its officers were elected by general suffrage. It had representative assemblies somewhat answering to our House of Representatives and our Senate, a judicial system with judges independent both of the executive and the legislative power, and definite constitutional limitations on the power of the executive. How far these ideals were ever realized, how far they really sprang from Moses, it is not easy to determine; but they were—and this is all that it is necessary for our purpose to say in this paper—the recognized ideals of the Hebrew people in the time of Amos. Along with these political ideals were social and industrial ideals scarcely less remarkable. There was provision, though crude in its character, for general education. There were poor-laws making some provision for the poor. There were laws for their protection against the exactions of creditors, analogous to our homestead laws. The land in theory belonged to God. The so-called owner of the land was but a tenant whose lease expired at the expiration of fifty years. The land then reverted to Jehovah again; and this simple provision was supposed to furnish an adequate protection against the perils involved in a landed aristocracy. How far these ideals were carried out it is not necessary nor possible to affirm. That they were practically disregarded in the eighth century before Christ is clear from Amos's denunciations of those who disregarded them. That they were entertained as ideals which the prophet could use as a standard of judgment is equally clear from those denunciations.

It is not necessary for the interpretation of the prophecies of Amos to trace in detail the history of Israel during the five or six centuries which intervened between the organization of the Mosaic commonwealth in the wilderness in the thirteenth or fourteenth century before Christ, and the kingdom of Israel in the eighth century before Christ. During that time the free commonwealth had become an empire under Saul, David, and Solomon. It had been divided into two kingdoms by the secession of Judah at the death of Solomon. Of Judah, the southern kingdom, Jerusalem was the capital; and to prevent the people of Israel from going to their sacred city, with the possible danger that they might return to their former allegiance, Jeroboam I. set up two rival places of worship, Dan and Bethel, where, as symbols of the Jehovah who had led the Hebrews out of Egypt, he set up for worship two golden calves. The worship of these calves was not intended to

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be a reversion to paganism; but it was a distinct violation of the first commandment of the decalogue, and was a first step back toward paganism, whether so intended or not.

The reader, then, must conceive of Palestine as divided into two rival kingdoms, Israel on the north, Judah on the south. But the kingdom of Israel had reached, under Jeroboam II., proportions almost as great as those which the joint kingdom had attained under the reign of Solomon. All the region east of the Jordan had come under the domination of Israel, and all the region north of Galilee, as far as beyond Damascus. With this expansion of territory there had come also an expansion of trade and an increase of wealth. Lying midway between the East and the Mediterranean, and on the necessary highway between the north and Egypt, this kingdom of Israel was the center of a great and wealth-producing trade and commerce. In all times wealth has come largely from the Orient. There Venice found it; there Great Britain is finding it; thither America is to-day reaching out its hands to find it. The wealth of the East flowed into Israel through the caravans which passed across her borders. She became a great commercial nation. The prosperity and also the spirit of successful commercialism possessed her.

With this increase of territory and trade came increase of wealth. The people were emancipated from the poverty of their earlier conditions, and no longer maintained the simplicity of their earlier habits. They lived in ivory palaces or in great stone castles. Within were couches of ivory and hangings of damask. In these castles or palaces, and in the summer houses which the wealthy men put up along the shores of the Mediterranean in the hotter seasons, great feasts were held, redolent with the perfume of many flowers, joyous with the sound of great music, and, alas! degraded often by gluttony and drunkenness. But not territory and wealth alone had increased. The eighth century before Christ was a time of intellectual revival. Literary taste was developed; education was widespread; books were multiplied. The earlier books of the Bible, in the form in which we now possess them, are believed by modern scholars to have dated from this period of literary renaissance. Nor were the interests of religion forgotten. There was a temple at Dan in the north, at Bethel in the south, and at Gilgal midway between the two. Here the people gathered for worship. Here they maintained with great expenditures an elaborate ritualistic service. They provided their priests with ample salaries and gave rich and splendid festivals to their God. It was an age of liberalism also. The pagan persecutions of Ahab and Jezebel and the severe Puritanism of Elijah had passed away from the kingdom together. It was permitted to men to worship what god they pleased, in what manner they pleased; not because men had the catholic conception that every faith has some truth in it, and in the free battle of creeds the error will vanish and the truth be preserved, but because they did not care whether men believed truth or falsehood, whether they worshiped God or Baal. Expanded territory, enlarged trade, increasing wealth, a revival of literature, richly supported religious institutions—these mark an era of great prosperity; and the people did not stop to consider that there was drunkenness in the feasts, and corruption in the Church, and widening chasms between the rich and the poor, and oppression of the poor by the rich, and burdens of taxation borne by all. These things they did not see. Their eyes were blinded by the glamour of the great territory, the great population, the great trade, the great wealth, the great luxury, and the great religious institutions.

It was the year 763 B.C. There was a great national festivity in Samaria. There were reasons for it in the prosperity of the nation. It was a religious festivity, for the people were pious—after their fashion. They believed that God was their God, and had showered all this golden prosperity upon them as the token of his approval and the evidence that they were his people and he was their God. The revelry, the music, the dancing, the eating, and the drinking were all transfused with a spirit of self-conceit which was taken for reverence, and of self-gratulation which was taken for gratitude. Suddenly there appeared upon this scene a strange figure. His swarthy complexion and his peculiar accent indicated clearly that he had come from the southern kingdom of Judah. He was dressed in a

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shepherd's clothing. The figures in the recitative which he recited were all borrowed from agricultural life. He held in his hand a rude banjo or guitar, and thrummed it as he sang in a strange monotone his dirge-like song. The melody was one which men were accustomed to hear at the funeral service, and they were startled when it broke in upon the sound of revelry and music which accompanied the dancing and the drinking of their festivities. At first the people did not comprehend his message. He began with a denunciation of other nations; and people are always willing to hear other peoples criticised. It flatters their national self-conceit. No American audience objects to a criticism of Englishmen, no English audience to a criticism of Frenchmen, and no Israelitish audience would have objected to a criticism of Moab, Gaza, Tyre, or Edom. So this astute prophet—for he was astute as well as courageous—began his funeral song, half dirge, half invective, over Israel's pagan foes and rivals.

It is easy to imagine with what applause the people greeted these invectives against other peoples, this background against which the glory of their own kingdom shone more gloriously. What to them were Damascus and Gaza and Tyre and Edom and Ammon and Moab except enemies? Glad were they to hear this declaration that the God of Israel was the enemy of Israel's enemies. But they grew silent when in the next verse the prophet came nearer home:

> Thus saith the Lord:
> For three transgressions of Judah,
> Yea for four,
> I will not turn away the punishment thereof;
> because they have rejected the law of the Lord
> and have not kept his statutes, and their lies
> have caused them to err, after which their
> fathers did walk:
> But I will send a fire upon Judah,
> And it shall devour the palaces of Jerusalem.

And silence gave place to murmurings which presently broke out in indignant protest when the prophet reached the climax of his indictment in his condemnation of Israel itself:

> Thus saith the Lord:
> For three transgressions of Israel,
> Yea for four,
> I will not turn away the punishment thereof;
> because they have sold the righteous for silver
> and the needy for a pair of shoes: that pant
> after the dust of the earth on the head of the
> poor, and turn aside the way of the meek: and
> a man and his father will go unto the same
> maid, to profane my holy name: and they lay
> themselves down beside every altar upon
> clothes taken in pledge, and in the house of
> their God they drink the wine of such as have
> been fined. Yet destroyed I the Amorite before them, whose height was like the height
> of the cedars, and he was strong as the oaks;
> yet I destroyed his fruit from above and his
> roots from beneath. Also I brought you up
> out of the land of Egypt, and led you forty
> years in the wilderness, to possess the land of
> the Amorite. And I raised up of your sons for
> prophets, and of your young men for Nazarites.
> Is it not even thus, O ye children of Israel?
> saith the Lord. But ye gave the Nazarites
> wine to drink, and commanded the prophets,
> saying, Prophesy not.
> Behold I will press you in your place,
> As a cart presseth that is full of sheaves.
> And flight shall perish from the swift,
> And the strong shall not strengthen his force,
> Neither shall the mighty deliver himself;
> Neither shall he stand that handleth the bow,
> And he that is swift of foot shall not deliver
> himself;
> Neither shall he that rideth the horse deliver
> himself;
> And he that is courageous among the mighty
> Shall flee away naked in that day, saith the
> Lord.

As the significance of this message impressed itself upon the public understanding, we can imagine the indignant outcries of the people. "Blasphemer of Israel!" they cry, "we are God's own people. He chose us of old. He brought us out of the land of Egypt. Jehovah is our God. We are Jehovah's people." "Aye," replies Amos, "he is your God. You are his people, therefore will he punish you. You are his people, but he cannot walk with you, who do not agree with him in righteousness and judgment. You are his people, but all peoples are his peoples; and every evil that befalls every nation comes from him, and every warning that comes from any prophet comes from him."

> Hear this word that the Lord hath spoken
> against you, O children of Israel, against the
> whole family which I brought up out of the
> land of Egypt, saying, You only have I known
> of all the families of the earth: therefore I will
> visit upon you all your iniquities. Shall two
> walk together, except they have agreed? Will
> a lion roar in the forest when he hath no prey?
> will a young lion cry out of his den if he hath
> taken nothing? Can a bird fall in a snare
> upon the earth, where no gin is set for him?
> shall a snare spring up from the ground, and
> have taken nothing at all? Shall the trumpet
> be blown in a city, and the people not be afraid?
> shall evil befall a city, and the Lord hath not
> done it? Surely the Lord God will do nothing

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but he revealeth his secret unto his servants, the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

"We are waiting for the day of the Lord," cries some voice from the crowd. "He will come, he will set all things right, he will justify us, but will punish the heathen. He will make our kingdom an everlasting kingdom."

"The day of the Lord!" cries Amos, with fine and bitter satire; "woe unto you that desire the day of the Lord. Wherefore would ye have the day of the Lord? It is darkness and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it?"

"But we are not pagans. We are pious people. We worship Jehovah, we keep his feasts, we attend his temples, we maintain his priests."

"Religious!" cries Amos; "what doth Jehovah think of such religion? 'I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meat offerings, I will not accept them. Neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream. Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Yea, ye shall take up the tabernacle of your king and the shrine of your images, the star of your god which ye made to yourselves, and I will cause you to go into captivity beyond Damascus,' saith the Lord, whose name is the God of Hosts."

At last a priest comes hurrying out from the temple. He sends a courier in quick haste to Jeroboam II., saying, "Here is a man stirring up discontent, preaching treason, setting your people against you, bringing the message of pessimism into our joyous festivities, the message of unbelief into our temple courts." Then he turns to the shepherd prophet, "Go, thou seer," he says, "flee thou away into the land of Egypt; there eat, pray and prophesy there; but prophesy no more at Bethel, for it is the king's sanctuary, and it is the house of the kingdom."

Then answered Amos, and said unto Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a dresser of sycomore trees: and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of his land.

Fifty years had not passed away before all the ills Amos foretold were fulfilled. The kingdom which seemed so great collapsed. The people were carried away into captivity. The nation disappeared from the face of the earth, and left no trace behind. Israel was extinguished forever. Of all chasings of the will-o'-the-wisp, there is none more futile than the chase after the lost tribes of Israel. But the truth which Amos taught inaugurated a change in the structure of religious thought for the whole Hebrew people. From the time of Amos God was no longer regarded as a tribal God. The lesson of divine righteousness inculcated by him, and enforced by the fulfillment of the judgments which he foretold, sank deep into Hebrew consciousness. It needed to be inculcated by other teachers, and enforced in Judah by other experiences; but from the time of the exile, the Hebrew people, whatever their defects, have never departed from their faith that the Lord our God is one God, that he is the God of all the earth, that with him there is no favoritism, that he is a just and righteous lawgiver.

We, as an American people, have entered upon a period of unexampled prosperity. In 1790 all the region west of the Mississippi was either Spanish or French. To-day the American Republic extends from sea to sea. It has already reached out into the Pacific Ocean and taken Hawaii, reached out into the Caribbean Sea and taken Porto Rico. Already our flag floats over Cuba and over the Philippines, and it is safe to prophesy that it will continue to float over both, either as colonies, dependencies, or inde-

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pendent communities protected and cared for by us. This rapid growth of territory has been accompanied by a growth of population quite as rapid—from four millions in 1790 to seventy millions in 1890. The growth in population and territory has been surpassed by the growth in wealth, and that in turn equaled by growth in luxury. The luxuries of a century ago are the comforts and almost the necessities of the common people of to-day, while the luxuries of the luxurious rival those of ancient Greece or Rome. Nor has development in the higher phases of life been wanting. We have a public-school system which affords opportunity for education to almost every child in the land. Popular literature, both periodical and permanent, is published at such prices as bring it within the reach of all. Art, if it is not more beautiful than it was three centuries ago, is reproduced in forms which make it universally accessible. Religious institutions have kept pace with the institutions of education and of commerce. We gather to worship, no longer in poor and insignificant meeting-houses such as our fathers worshiped in, but in splendid and costly edifices, or in edifices which are very respectable imitations of those that are splendid and costly. What can a nation want more than this—great territory, great population, great trade, great wealth, great education, and great religious institutions?

If Amos is right, these are not the tests of a nation. It is well to have territory and population and wealth and education and literature and religious institutions; but a nation may have them all and be on the verge of its destruction. The test of a nation is found in its ideals, and in what it is doing to realize its ideals. In spite of its expanded territory, increased population, enlarged trade, increasing wealth and luxury, literary renaissance, and apparent religious equipment, Israel had lost the social, political, and religious ideals of its earlier life; and in that fact Amos saw the death-warrant of the nation signed.

What are our political ideals to-day? Do they compare with those of a hundred years ago? What, for example, are the ideals of a city which allows a well-known gambler to select its officials and control its destinies? What are the ideals of a State in which apparently reputable citizens have been struggling to send to the United States Senate a man under indictment, regardless of his guilt or innocence? What are the ideals of a Nation which reads, with patience perilously near to supineness, the story of a mismanagement which has sent more of its soldiers to the grave through bad food and needless disease than were sent by the rifles of its enemy in the field? I am no pessimist. I intend neither to indulge in cheap satire of modern politicians nor in indiscriminate praise of the age that has gone. I do not forget, what it seems to me the pessimist does forget, that the age which gave us a Washington gave us also a Benedict Arnold, and the age which gave us an Alexander Hamilton gave us also an Aaron Burr. Nevertheless, I do but repeat the message of Amos in its application to our own age when I say that this Nation is to be tested, not by the extent of its territory, the rapid growth of its population, the amount of its wealth, the diffusion of its education, or even the rich endowment of its religious institutions, but by the degree to which it adheres to the political, social, and religious ideals of the founders of this Republic, and the extent to which it advances, enlarges, and enriches those ideals.

What are our industrial and social ideals? How do they compare with those of a hundred years ago? We have finer houses, greater cities, more advantageous highways; but what of that fellowship which constitutes brotherhood? Is brotherhood being knitted together, or is that love which is the bond of perfectness suffering gradual dissolution? What is the meaning of the race war in North Carolina and South Carolina? What is the meaning of the labor war in Illinois and in Pennsylvania?

Have we a purer and a more temperate people? Is there more or less drunkenness? are there lower or higher standards of social purity? It will not do to say that our corruption has not grown faster than our population and our wealth. Is it enough to say of a man thirty years of age that he is only three times as bad as when he was ten years of age? Can we grow in corruption and licentiousness with the growth of our population, and be content? I repeat, I am no pessimist. I do not

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forget that the olden time was also marked by drunkenness and licentiousness; nevertheless, I repeat, the test of this Nation is not in the magnificence of its houses, the greatness of its cities, the commodiousness of its highways. It is in the measure of the purity, and the justice, and the temperance of its life.

What are our religious ideals? We have better church edifices and more highly organized missionary and philanthropic societies. The statisticians tell us that our church membership has grown faster than our population. But if Amos is right, a nation is to be measured, not by its religious institutions, but by its religion. What of our religion? Is it one of ritual and of luxury, or of practical righteousness? Does it consist in going to church to hear fine orations or beautiful music? Is it a religion of pleasant surroundings and æsthetic enjoyments? Or is it truly sending us out into life to do justly, love mercy, and walk humbly with our God? If not, no expansion of territory or increase of population, no expenditure on educational or religious institutions, can counterbalance the decadence of life within. The greater the territory, the population, the wealth, the educational and religious institutions, the worse the nation and the more terrible its fate, if, with the expansion of its territory, the migrations of its populations, the increase of its trade, it carries corruption, injustice, immorality. The test of a nation is its ideals, and what it is doing to realize its ideals: this is the lesson which Amos, the Carlyle of Hebrew history, has for America in this close of the nineteenth century.

Books and Authors

"The Gospel for a World of Sin" [1]

When a sculptor builds his statue, we believe that first he makes the skeleton, then clothes it with the flesh. It is thus that a sermon should be constructed. The maker of the sermon should always first create its anatomy, and then put upon it its flesh, fill it with blood, and breathe into it the breath of life. The sermon without anatomy is a flabby, useless thing; the sermon which is only anatomy is a lifeless and useless thing. Dr. Henry van Dyke, in "The Gospel for a World of Sin," has wrought like a true artist. He calls it a companion volume to "The Gospel for an Age of Doubt." We do not think it equals the companion volume in originality of suggestion or power of treatment. "The Gospel for an Age of Doubt" gives the reader the impression of being written by one who has felt the burden of doubt in his own person, wrestled with it, won the victory, and is showing the reader how that victory can be won. "The Gospel for a World of Sin" gives the impression to the reader of being written by one whose life has been one of comparative purity under the domination of conscience, and who has never known in his own experience such a struggle with temptation as might be symbolized by the Laocoön, or such a rescue from despair as might be interpreted by the parable of the prodigal son. In other words, "The Gospel for a World of Sin" is the interpretation of the problem of sin and redemption, not by one who has passed through the bitterest experience of the first and the most transcendent glory of the second, but by a poet who has with the genius of the poet's sympathy entered into that experience in the lives of others. But this he has done. His book is experimental, vital, real. He portrays truth in the terms of experience. His sermons—for we judge the volume is composed of sermons—are living entities, yet beneath the flesh and blood is a well-constructed anatomy. For example: "Atonement does not reconcile God to the world." Or, again, "It is self-sacrifice that reveals love; but does an unnecessary, a useless sacrifice, reveal love in a way that moves and compels our hearts?" The one declaration goes to the root of the propitiatory theory of atonement, the other to the root of the moral influence theory.

As illustrations of a vital method of dealing with profound theological problems, we recommend this volume to the preacher; and as a practical help to one

[1] *The Gospel for a World of Sin.* By Henry van Dyke. The Macmillan Company, New York. $1.25.

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who is perplexed by the intellectual aspects of sin and redemption, we recommend it to the doubter; but we do not think it will actually be efficacious in carrying the gospel of cure to the life of one who is conscious of having gone into the deeps of iniquity. It will not put the Thirty-second Psalm into the heart of one who knows the experience of the Fifty-first.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending April 14. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

LITERARY BIOGRAPHY

The voluminous Carlyle literature receives another addition in the form of a substantial volume of *Letters of Thomas Carlyle to his Youngest Sister*. This new chapter in the extensive Carlyle correspondence is edited by Mr. C. T. Copeland, of Harvard University, who also furnishes an introductory essay. The letters were written chiefly but not entirely to Mrs. Robert Hanning, of Toronto, between the years of 1832 and 1878. Mrs. Hanning was born in Ecclefechan, married an old friend of the family, went to Manchester, England, to live, returned to Dumfries, and afterwards removed to Canada. The family attachments of the Carlyles were very strong, and were fully shared by its most illustrious member; and this correspondence throws light on the tender side of a man who has been reported largely on other sides of his character. (Houghton, Mifflin & Co., Boston.)

Professor Francis T. Palgrave has had the good fortune to leave a name which will long be cherished by lovers of English poetry, not because it is associated with original work of any value, but because it is associated with the best collection of English lyrical verse which has yet been made. The publication of "The Golden Treasury of English Poetry" may be said to have been an event in the literary history of modern England; an event because it presented that poetry in so complete and admirable a way that many who had never before understood its spiritual significance or its artistic quality and charm found themselves in a new world through the door which Professor Palgrave opened up. On the death of Principal Shairp in 1885, Mr. Palgrave secured the Professorship of Poetry at Oxford, counting among his supporters Mr. Browning, Arnold, Tennyson, and other well-known men of letters. Mr. Palgrave was thrown into association with many of the foremost Englishmen of his time; and the chief value of the *Journals and Memories* of his life by his daughter, Gwenllian F. Palgrave, is to be found in the copious selection made from his correspondence. For Professor Palgrave was in no sense a great figure; he was not in a strict sense a very interesting man; but he lived in a very interesting circle at a very interesting period, and he rendered a service to English literature greater perhaps in its influence than any service which he could have rendered by original work, unless it had been of the very highest quality. (Longmans, Green & Co., New York.)

HISTORY

Professor Grosvenor, of Amherst College, whose edition of Duruy's "General History of the World" we noticed last November, has revised and edited another work by M. Duruy, *Ancient History*, including the Orient, the Greeks, and the Romans. The volume is not only designed to meet the preparatory requirements for college. The peculiar genius of M. Duruy in so organizing his material as to bring out whatever is of importance in an animated movement of events toward their goal, recommends his book to readers disposed to shun outlines of history as dry and dull. The American edition is furnished with maps wanting in the French original. That M. Duruy's sketchy style has perils as well as attractions appears from small inaccuracies in his account of the Hebrews. (Thomas Y. Crowell & Co., New York.)

Professor Grosvenor also puts forth an original work, *Contemporary History of the World*. In it he outlines the last half-century's historical and political events—the European revolutions of 1848 affording an excellent starting-point for more reasons than the mere coincidence of their being the beginning of the even half-century. The work of condensation and rapid survey is admirably done, and aridity of style is avoided in a way really surprising

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when the extent of ground covered is considered. Brief but terse comment accompanies the narrative of all really significant events. Thus, of the last Turco-Greek war Professor Grosvenor tersely says: "Crete and Greece were sacrificed on the altar of an ignoble peace." The usefulness of such a single volume for reference and quick survey of periods can hardly be exaggerated. (T. Y. Crowell & Co., New York.)

RELIGION AND PHILOSOPHY

From Fact to Faith, by the Rev. J. Monro Gibson, D.D., of London, is an examination of the main facts of life to find what truths of life they point to. Such facts are the struggle for existence, the struggle of sense with soul, heredity, environment, etc. Such facts are found to be "as closely related to the truths of Holy Scripture as the hard earth beneath us to the ethereal heavens above us." The little book is marked, like Dr. Gibson's other works, by common sense and spiritual earnestness. It is for a serious hour, and may cause a serious hour. (The F. H. Revell Company, New York.)

The same publishers send us also a sketch of six years of missionary life among the Yorubans, a barbarous people in West Central Africa, between 5° and 7° north latitude—*In Africa's Forest and Jungle*, by our countryman, the Rev. R. H. Stone. His plain narrative of experiences with wild beasts and savage men, with ants and amazons, with perilous diseases and bloody wars, carries its own moral, and he moralizes little upon it. The reader will realize what stuff and spirit it takes to make a missionary. That the object is worth the sacrifice appears from Mr. Stone's testimony that the Yorubans "are reasonable, brave, and patriotic, and are capable of a very high degree of intellectual culture."

Dr. Reuen Thomas, of the Harvard Congregational Church in Brookline, Mass., is one of the very few ministers who have written a good novel. In *The Kinship of Souls: A Narrative*, a divinity student from "the Old-Light Seminary," already feeling that there is more to learn than he has learned there, falls in with two choice spirits from whom he learns it. These two, a college professor with a daughter, his apt pupil and his other self, meet him on board ship outward bound, and mutual attraction makes them his companions in travel for the summer in Europe. Their journeys and conversations both grave and gay fill the volume. The student sustains his part, as they discuss literature and quote the poets, rather better than promised by his Old-Light connection, and his illumination goes on in this delightful society till he goes home alone. His fiancée discards him when she discovers that he has strayed out of her denominational inclosure, and his father gives his patrimony to a sectarian institution; but this is made up to him later by marriage with the professor's daughter. The story is cleverly told, and its moral, plain enough, is not obtrusive. That moral is the superiority of Christianity to every *ism* connected with it: "I would avoid the denominations where sectarianism is constitutional as I would avoid poison." (Little, Brown & Co., Boston.)

New Testament Churchmanship, and the Principles upon which it was Founded, by the Right Rev. Henry Y. Satterlee, Bishop of Washington, strikes the true note in making the Incarnation the central truth of Christianity. The one-sided and austere aspect of Christianity which results from connecting the whole religious life with Christ's death on the cross needs correction, as Dr. Satterlee truly observes, by the spirit of the Apostolic Church, whose conscious communion, through vivid faith in his resurrection, with the ascended and glorified Christ gave it a joyous and triumphant tone not characteristic of the modern Church. But we cannot follow him in thinking that only those Christian ministers can realize in the highest degree their responsibility to Christ as the Head of the Church who stand in the line of the "apostolic succession," as that phrase is understood by Anglicans. Dr. Satterlee's argument for this we refer to those of his fellow-churchmen who reject it. His predecessor in Calvary Church, New York, the late Dr. E. A. Washburn, once said to us, "The true apostolic succession is in the spirit of candor, charity, and courage." Theologically perplexing also we find Dr. Satterlee. Having defined personality, or selfhood, as "combining inseparably" intellect, will, and love, he describes Christ as having "a human will but . . . no human personality." His ego, or self-

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hood, was not human but divine. "Christ was Man, not *a* man." Dr. Satterlee, indeed, refers to "the grave difficulties which fifteen hundred years ago beset Apollinaris," who taught that in Christ the Divine Spirit took the place of a human soul. How far he is from the same vortex we are not clear, but we see that he has failed to grasp the essential truth which is the only clue for reaching a sound and rational Christology, viz., the identity of the ethico-spiritual nature, whether in humanity or deity. On the other hand, the spiritual vigor which he blends even with untenable forms of thought is in a high degree quickening and uplifting. (Longmans, Green & Co., New York.)

From the Rev. Andrew Murray, the veteran pastor at Wellington, Cape Colony, and head of the home missionary work in British South Africa, we have another little book, *The Two Covenants, and The Second Blessing*. The "Covenants" are those of the Old and of the New Testament, the Abrahamic and the Christian; the "Second Blessing" is in the entrance from a formal and distant into a real and intimate fellowship with Christ through the Spirit. The book is cast in the lines of the old theology, but it is a working theology. The chapter on the forgotten truth of the priesthood of the truly Christian life as a life of sacrifice for others is one for the new theology to make much of. (The F. H. Revell Company, New York.)

NOVELS AND TALES

No. 5 John Street, by Richard Whiteing, is a novel of unusual power. There is not the playful humor which lent such charm to the author's earlier novel, "The Island," but a playful humor is no longer the natural medium for expressing his sense of social wrongs. He is too much in earnest, and grim realism has become his more usual method of depicting the conditions which oppress him as much as their direct victims. He remains, however, a novelist, and his characters' lives—not their moods—do his preaching. Tilda, the flower-girl, and Nance, who dies of slow poisoning breathed in at the rubber-works, are real people, the tragedy of whose lives takes hold of you like those in your own circle, and broadens and deepens you by a new sense of the common humanity of us all. The book, however, is not all tragedy, and the lights as well as the shadows of life under hard conditions are depicted with that insight which only hearty sympathy combined with first-hand knowledge can give. Some of the characters at "No. 5 John Street," such as the conservative tailor and old "48," the revolutionist, show that the author's humor has lost none of its keenness by reason of the growing seriousness of his convictions. The volume has immediately met with a wide sale in England, and should meet with a wide one in America, for its feeling—unlike that of most English novels with similar themes—is democratic instead of merely philanthropic. (The Century Company, New York.)

Mr. Jesse Lynch Williams, in his stories of newspaper life printed under the title of the best of them, *The Stolen Story*, gets the rush and atmosphere of a great newspaper office incomparably better than any other teller of stories in this vein, unless it be Mr. Davis in "Gallegher." The warmest admirers of Mr. Williams's tales are newspaper men themselves. The interest varies greatly in these six or seven stories, but for the most part they have clever ideas cleverly worked out with spirit, fun, and distinctness. (Charles Scribner's Sons, New York.)

MISCELLANEOUS

Mr. Samuel Parsons, Jr., ex-Superintendent of Parks of this city, and an authority in all matters relating to landscape gardening, has written a very practical and suggestive book, the purpose of which is well described by its title, *How to Plan the Home Grounds*. In this volume Mr. Parsons lays down the principles which, in his judgment, ought to govern the development of home grounds, both large and small. He declares that it is just as simple and just as difficult to lay out a piece of ground 25×100 feet as a great country place of many acres. He brings out the points which should be kept in mind in the selection of ground, of sites for houses, and the planning of roads and paths. He treats, more or less fully, lawns, flower gardens, plantations, the different kinds of trees and plants, and many other topics. The second and minor part of the book is devoted to parks,

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churchyards, village squares, and railway stations; and the volume is thoroughly and intelligently illustrated. (The Doubleday & McClure Company, New York.)

None of the special correspondents who followed the mad rush to the new mining region of Alaska has written more vivaciously than Mr. Frederick Palmer. His book *In the Klondike* is a cheerful record of hardships cheerfully gone through, a picturesque account of miners' life and sketch of mining-camp types, and a graphic story of the marvels of the first finds of gold in the Klondike country. The book has all the attractive qualities of a novel of adventure and the additional quality of being a photographic picture of out-of-the-way life under quite extraordinary conditions. (Charles Scribner's Sons, New York.)

One of the best books on natural history recently prepared for the use of children, *Sir Bevis*, has been added to the "Home and School Library." (Ginn & Co., Boston.) This is an adaptation of Richard Jefferies's "Wood Magic," edited by Eliza Josephine Kelley. "Sir Bevis" is a small boy who lives on terms of intimacy with the whole world of nature—the wood people, the people of the brook, the swamp, and the air. The arrangement of the story is pedagogical. It presents what might be termed the social circles of nature, each very exclusive, because based on the laws of natural selection. Into each of these circles "Sir Bevis" penetrates, and becomes a friend. Here he learns the secrets of each; their opinions of their friends and their enemies.

According to Professor Jebb, there is no more splendid tragedy of Euripides than *The Bacchæ*. It is sometimes spoken of as "The Pentheus," from the hero of the play, King of Thebes, who opposed the newly introduced worship of Bacchus, and was torn in pieces by his mother and sisters, who mistook him for a wild beast, while he was secretly watching the nocturnal orgies of the Bacchæ, or Bacchanalian women. Professor Kerr, of the University of Wisconsin, has published an edition consisting merely of the Greek text with an English metrical translation facing each page of the Greek. The translation, so far as we have followed it, faithfully reproduces the vigor and glow of the original. (Ginn & Co., New York.)

Books Received

For the week ending April 22

AMERICAN BOOK CO., NEW YORK

Brooks, Elbridge S. Stories of the Old Bay State.

A. S. BARNES & CO., NEW YORK

Johnston, William A. History up to Date. $1.50.

BROWN & CO., BOSTON

Harvard Lyrics. Selected by Charles Livingstone Stebbins. $1.25.

DOUBLEDAY & M'CLURE CO., NEW YORK

Memoirs of Sergeant Bourgogne, 1812–1813, compiled from the original MS. by Paul Cottin.
Farquhar, Anna. The Professor's Daughter.
Stead, W. T. The United States of Europe.

HARPER & BROS., NEW YORK

Bay, J. Christian. Danish Fairy and Folk Tales. $1.50.
Sears, Hamblen. Fur and Feather Tales. $1.75.
Thackeray, William Makepeace. Ballads and Miscellanies. Vol. XIII. Biographical Edition. $1.75.

D. C. HEATH & CO., BOSTON

Lesage, Alain René. Gil Blas de Santillane. Edited by Adolphe Cohn and Robert Sanderson. 40 cts.
Goldoni's Un Curioso Accidente. Edited by J. D. M. Ford. 25 cts.

HENRY HOLT & CO., NEW YORK

Rostand, Edmond. Cyrano de Bergerac. Edited by Oscar Kuhns. 80 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Hale, Edward Everett. James Russell Lowell and His Friends. $3.
Milton, John, Complete Poetical Works of. (Cambridge Edition.) $2.
Baylor, Frances Courtenay. The Ladder of Fortune. $1.50.
Timrod, Henry, Poems of. $1.50.
Fiske, John. Through Nature to God. $1.

JOHN LANE, NEW YORK

Hewlett, Maurice. Pan and the Young Shepherd.
Atherton, Gertrude. A Daughter of the Vine. $1.50.

J. B. LIPPINCOTT CO., PHILADELPHIA

From Cromwell to Wellington. Edited by Spenser Wilkinson. Introduction by Field-Marshal Lord Roberts of Kandahar. $3.
Harrison, Mrs. Burton. A Triple Entanglement. $1.25.
Morris, Charles. Our Island Empire. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Nazarbek, Avetis. Through the Storm. Translated by Mrs. L. M. Elton. $2.

LOTHROP PUBLISHING CO., BOSTON

Wildman, Rounsevelle. Tales of the Malayan Coast. $1.
Stoddard, William O. The Despatch Boat of the Whistle. $1.25.
Alden, Mrs. G. R. ("Pansy"). A Modern Sacrifice. 75 cts.
Brooks, Elbridge S. The Story of Our War with Spain. $1.50.

THE MACMILLAN CO., NEW YORK

Goethe's Hermann und Dorothea. Introduction and Notes by James Taft Hatfield. 60 cts.
Woodberry, George Edward. Heart of Man. $1.50.
Jackman, Wilbur S. Nature Study. $1.50.
Dean, Mrs. Andrew (Mrs. Alfred Sidgwick). Cousin Ivo. $2.
Younghusband, Major G. J. The Philippines and Round About. $2.50.
Khayyám, Omar. Rubáiyát. $1.
De Quincey, Thomas. The Confessions of an English Opium-Eater. 50 cts.
Shelley, Percy Bysshe. Poems: Narrative, Elegiac, and Visionary. Edited by Israel Gollancz. 50 cts. (Temple Classics.)

PILOT PUBLISHING CO., BOSTON

Conway, Katherine E. Bettering Ourselves. 50 cts.

G. P. PUTNAM'S SONS, NEW YORK

Taylor, Bayard. Hannah Thurston. 50 cts.
Whitman, Sidney. Austria. $1.50.
Church, Samuel Harden. Oliver Cromwell. $6. (Commemoration Edition.)

FLEMING H. REVELL CO., NEW YORK

Meyer, F. B. Our Daily Homily. Five Volumes. Each 75 cts. Per set, $3.75.

CHARLES SCRIBNER'S SONS, NEW YORK

Lanier, Sidney. Retrospects and Prospects. $1.50.
Jepson, Edgar, and Captain D. Beames. On the Edge of the Empire. $1.50.
Stevens, George Barker, D.D. The Theology of the New Testament. $2.50.
Huntington, William Reed, D.D. The Church-Idea. 50 cts.

FREDERICK A. STOKES CO., NEW YORK

Lounsberry, Alice. A Guide to the Wild Flowers. With Introduction by Dr. N. L. Britton. $2.50.
Tales by Tom Hall. $1.25.

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The Religious World

Oliver Cromwell Services

On Sunday last the Puritan churches in various parts of the world celebrated the birth of Oliver Cromwell. The exact anniversary was on Tuesday, the 25th of April. He was born three hundred years ago. A project is also on foot for raising a monument to his memory at his birthplace at Huntington, England. The interest in Cromwell is naturally greater in the English than in the American churches. Gradually he is becoming the patron saint of Puritanism. He was not only the greatest captain and statesman of his time, but also one of the most deeply and consistently religious men, although his piety was of a stern and often melancholy type. Sentiment in England is, of course, divided in its estimate of the great Protector. Even in the town in which he was born little regard is paid to his memory, and there is no monument to indicate the place of his birth. The reason for this is the antipathy of the Established Church to everything Puritan. Gradually, however, thanks to Thomas Carlyle, the true greatness of Cromwell is becoming more generally appreciated. The celebrations which have just passed will probably serve somewhat in breaking through the foolish and willful disregard of the fame of perhaps the greatest man who ever ruled the English people. More than any other he may be regarded as the founder of modern Puritanism. His faith had in it possibilities of progress, of large tolerance, and of deep enthusiasm, because it rested on the assertion of the right of every individual to come into the presence of the Almighty, and that on all matters of religion he was responsible to God alone.

Dr. Cuyler and Dr. Hillis

As our readers in the vicinity of New York are aware, soon after coming to Plymouth Church, Dr. Hillis announced a series of Sunday evening lectures on "Spiritual Lessons from Great Characters in the World's Literature." Whether a text from the Bible was made the starting-point we do not know, but his object was distinctly and positively spiritual and ethical. In a recent reported interview, Dr. Cuyler very courteously but very strongly took the new pastor of Plymouth to task for preaching on topics chosen from literature rather than from Scripture. He is evidently not aware that Dr. Hillis is but following in the footsteps of many other equally prominent preachers on both sides of the water. Still more, he is following the example of our Lord himself, who, instead of taking texts from the Old Testament, found the subjects of which he spoke in the life and work of the people among whom he was living. Dr. Cuyler is a generous-hearted and able man, and doubtless feels that all addresses in the pulpit should be on Scriptural subjects. That is a matter of individual preference. In the meantime he has done the public a service in calling the attention of people to the course of excellent sermon-lectures which the new pastor of Plymouth Church is now giving.

Governor Rollins on the State of Religion

The recent Fast Day proclamation of Governor Rollins, of New Hampshire, has attracted wide attention. It led our esteemed contemporary, the "Congregationalist," to ask the following question of a number of persons in different parts of the State of New Hampshire: "Do your observations and experience lead you to believe that there has been of late an appreciable decline in the interest in religion and a consequent lowering in morals in New Hampshire, particularly in the rural districts?" From the responses to this inquiry we make a few selections. The Rev. S. L. Gerould emphatically believes that the Governor is correct. The Rev. Dr. Cyrus Richardson says that the proclamation gives an impression which the facts will not warrant, and that there are few towns in New Hampshire that have no preaching services, and that where there are no such services the people can easily reach places of worship in neighboring towns. He adds: "Instead of putting our rural sections under the ban, I am inclined to refer to them as our safeguards." The Rev. W. F. Cooley thinks that the movement for a decade or two past has

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been upward rather than downward. The Rev. F. G. Clark says: "My acquaintance with the 243 towns in the State leads me to believe that not six of them are without religious services in the summer. There has been manifest an increasing interest in remote neighborhoods in the past ten years." The Rev. H. P. Dewey thinks the Governor has been misunderstood, and that he has earned the gratitude of all by stating so emphatically that Christianity is fundamental to the welfare of the community. The Rev. E. B. Burroughs thinks that the Governor writes from the standpoint of an Episcopalian, and that from his point of view he is right, but that from the point of view of other denominations he is wrong. These are a few samples of the responses which the question of the "Congregationalist" elicited. The writers all insist that the situation in New Hampshire is not peculiar, and that, on the whole, it is not discouraging. That the condition of the country districts has very much changed there can be no doubt, but that the picture is altogether dark is, in the opinion of the writers of these letters, an idea which is entirely erroneous.

Congregationalists in New Jersey

The annual meeting of the Association of Congregational Churches of New Jersey and Contiguous States was held in the First Church in Washington, D. C., April 18 and 19. The Moderator was Mr. William H. Wanamaker, of Philadelphia, and the preacher the Rev. Wallace Nutting, D.D., of Providence, R. I. The Association extends over this large area because the Pilgrim Churches are not as numerous there as elsewhere, but they include many churches of large prominence and usefulness. The reports for the year showed that, while in some departments there was a falling off, on the whole there was solid and substantial progress. The special features of the programme were the address of the retiring Moderator, the Rev. Frank J. Goodwin, on "The Biblical Doctrine of the Divine Justice;" the addresses on "Home and Foreign Evangelization;" the woman's meeting, at which the speakers were Miss Clara Barton, of the Red Cross, Miss Alice C. Fletcher, whose work among the Indians is well known, and Mrs. Mary C. Terrell, who spoke on "The Colored Woman's Present Status and Aspirations." The closing address was by the Hon. Carroll D. Wright, LL.D., United States Commissioner of Labor. His subject was, "Is there a Solution of the Labor Problem?" and he considered the relation of the churches to labor, the unemployed, poverty, etc. The First Church in Washington is one of the strongest in the city. It entertained its visitors with gracious hospitality. The meeting was one of exceptional value.

Presbyterian Missions

Those who are interested in the foreign mission work of the Presbyterian Church have to face some rather serious facts. The last month of the fiscal year is drawing to its close. At the beginning of the month the Treasurer reported that 3,455 churches had not yet made their offering, and that the amount required from all sources to close the year without debt was a little over $252,000. It was also reported that the receipts of the Woman's Board are likely to be $20,000 short of last year. Doubtless large sums will be received during this month, but a large debt is apparently to be faced by the Board as it enters upon the work of another year. What are the causes? They are not far to find. The lack of unity in the Church prevents many from giving; the lack of accurate knowledge concerning the importance of missions prevents others; while false reports concerning the value of the work of the missionaries prevents still more. Much Presbyterian money is diverted from Presbyterian channels by the dislike of numerous large givers for the narrow policy which they think dominates the councils of the Church. We do not argue this point, but only report what is well known to all.

Dr. Brand's Death

By the death of the Rev. James Brand, D.D., pastor of the First Church in Oberlin, Ohio, the Church, and the College, and our country have lost a champion of righteousness. Few men have been more constantly identified with all good causes. For probably a quarter of a century he has occupied the pulpit that was first made famous by President Finney. He was in sympathy with the efforts of those who are trying to make better social con-

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ditions, was a leader in the cause of temperance, and a preacher of singular power and moral earnestness. He died suddenly at his home on April 10, while he was presiding at the monthly meeting of the deacons of his church.

Changes in the Pacific Theological Seminary

Certain changes are under consideration by the Faculty and Trustees of the Pacific Theological Seminary which are sure to attract attention if they are carried out. The Faculty are a unit in recommending such alterations in the curriculum as will meet the needs of those who are seeking thorough equipment, and also of those who, with less scholarship, are anxious to take up the work in poorer localities, in the cities, and among the more ignorant in country districts. In other words, as we understand, the Seminary is preparing to meet the requirements of those who are planning to become Christian teachers and preachers, and, on the other hand, of those who in humbler but no less important ways are preparing to be Christian workers. The distinction between the Christian teacher and the Christian worker is important and vital. President Harper, of Chicago University, has recently taken strong grounds in favor of such changes as are proposed by this Seminary. The other step is a suggested removal of the institution to Berkeley, in order that the Seminary may be brought into close relations and possibly into affiliation with the State University. The Faculty have approved this suggestion, and it is now under consideration. We hope that it may be found possible to carry out this plan. It will go a long way towards solving many problems. The East is full of Presidents of Western colleges making pitiful appeals for their institutions, many of which have no claim to exist except a denominational one. The churches are burdened with requests for contributions, the great missionary agencies are more or less crippled, and the people themselves are confused because there is no co-operation in the work of Christian education. At the University of Toronto, we are informed, various denominational colleges are grouped around the University. Their students have the advantages of the University, and in turn give to it their positive and predominant religious influence. There is no reason why from ten to fifteen separate denominational colleges should struggle for existence in each one of most of our Western States. Let the denominations co-operate with the State universities. The education would be better, and the influence of the religious life of the Christian institutions on the central university would go far toward redeeming those institutions from secularism and the intrigue of politicians.

The New English Marriage Act

Our readers are well aware that Nonconformists have had little recognition from the State in Great Britain. While a brainless nonentity in the Establishment might perform the marriage service, the ablest Dissenting minister could not do so. For instance, neither Charles H. Spurgeon nor Robert W. Dale was ever allowed to perform such a service without the presence of a registrar to make the ceremony legal. This has been one of the grievances of the Nonconformists. But very lately a new law went into effect, not entirely removing the objections, but still greatly ameliorating them. Henceforward the presence of a registrar will not be necessary to the proper solemnization of marriage. Nonconformist ministers, in the same way as the ministers of the Establishment, will be permitted to give certificates of marriage. But there ar e still some absurd and curious rules which have to be observed. Every building among the Dissenters in which marriages may be performed has to pay a fee of three guineas for being registered. Another curiosity reads as follows: "The trustees or governing body of a registered building authorized to be used for the purposes of the Marriage Act, 1898, must provide a fireproof iron safe, which must be kept in a dry and secure place within such building." No such requirement is made of Established churches, and it will be a serious and useless burden on the thousands of weaker and poorer chapels throughout the Kingdom. But while there are many phases of the bill that are without apparent justification, the changes are so numerous and so important as to mark a great advance in the relation of the nation to her Nonconformist citizens, and the bill must be welcomed for that reason.

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Correspondence

An Interesting Experiment

To the Editors of The Outlook:

Your readers may be interested in a successful experiment which the National Register Company, of Dayton, Ohio, has made in its relations with its employees in carrying on its business. Mr. John H. Paterson, who is the President, originated all the ideas the Company employs in its relations with its people. Fair rent is charged to the employees, but prizes are given for the most artistic front gardens, these being accomplished with simple, every-day flowers, and for the cleanest back yards. The Company's buildings are modern and immaculately neat. Ten minutes' recess is given twice a day, when all the windows are thrown open and the machinery-rooms aired; bath-rooms are furnished; twenty minutes of the Company's time is given to each employee every day to use as each one pleases, and this time is usually spent in bathing. Aprons are required for the women, and are furnished and laundried by the Company. For luncheon the employees bring bread and butter and anything they wish, but the Company furnishes one hot dish for four cents.

The Board of Governors meet every day at lunch in the building, and discuss all questions concerning the business. A box is furnished in which to deposit written criticisms, suggestions, and complaints, which all employees are asked to give freely, prizes being given for the best and most practical suggestions. If, as has happened, new improvements have been devised for the machinery and accepted, the idea is patented and a royalty paid to the inventor.

It was found necessary to find occupation for the small boys of the families, and they were furnished with pieces of land to cultivate, and prizes are given for the best vegetable gardens, with the result that the gardens and boys were both soon self-supporting. A large lecture and amusement hall, with a good lantern, belong to the Company, and prizes are given for the best photographs taken by the employees; after a selection has been made by the judges, lantern slides are made at the Company's expense, and a lecture is given. They are said to have an unusually fine collection of views from all over the world.

Although the Company requires only eight hours for a day's work, it is said that it gets more work done than any of the ten-hour manufactories. The women are enthusiastic over the whole system, and the men admit that it seems to work, and they don't mind, as they get their money all right. The whole town has been influenced by the pretty gardens and neat back yards; and Dayton is a perfectly beautiful place in the summer. The Company employs a landscape gardener for its own grounds as an object-lesson to the others.

The objection has been made that the system of prizes is harmful from a moral standpoint, but in this case the result seems to fully justify the means, and I cannot help but feel that this is a valuable educational experiment. The whole scheme seems to be to encourage the people to help themselves, and to give some incentive for the best work.

EMELINE WELD KENNAN.
(Mrs. George Kennan.)

The Farmers' Problem

To the Editors of The Outlook:

It is said, "Trample on a worm and it will turn on you." The middlemen and retailers of the milk trade have reduced the price to the farmer so as to be less than the cost of production. There have been many attempts to better themselves made by the producers of milk, but so far they have been futile.

The farmers are now making another battle to get a living price for what they sell. Whether they will succeed time will tell. It may be that they are on the wrong track and this effort may only land them in hopeless bankruptcy—a condition in which many are already. The selling of milk by the farmer saves labor generally in the house, thus relieving the women of the family, who are overworked. The railroads have taxed the milk traffic so as to make it by far the most profitable part of their business, and, as they are after

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profit, they reach out for 350 miles from the city after this business. These two reasons combined have made the supply so great that the dealers in the city have the farmers at their mercy.

It is true that the goose is being killed that has been laying golden eggs for the milk-dealers of the cities, but the most of men do not look far ahead, so the destruction goes on.

What is the remedy? It is said, "Knowledge is power." Let the farmer bestir himself to get more knowledge of his business, send his sons and daughters to dairy schools to learn how to make the best of butter and cheese, and how to make the most out of the other products, such as the skim milk, etc. Then they will be in a position, either as individuals or as neighborhoods, to say to the city dealer, Either pay us a price at which we can live and pay our debts, or go without. They must be able to help themselves, or else they will be held as bondmen by the milk-dealers and railroads. It is for them to say which it shall be.

*

English and American Workmen

To the Editors of The Outlook:

In the article by Mr. Spahr on "The New Factory Towns of the South," the writer says the one manufacturer who talked with him about English labor said, "An American weaver can handle eight looms where an English weaver handles four." In reply the writer says, "I told him that some Scotch and English weavers I had talked with had said that there was just that difference between the work they did in the old country and here, and I asked how he accounted for it." The manufacturer's answer was, "The English workman is too beer-soaked to look after more than four looms." Very naturally the writer "doubted whether this was the whole explanation." He then gives his own by quoting from Henry Adams, "The newly landed immigrant was changed into a new man by the hopes and ambitions which this country awakened in him." Mr. Spahr himself evidently does not regard this explanation as conclusive, since he adds: "But, be the explanation what it may, there is no doubt about the facts." My knowledge of the facts corresponds with his own. Some years ago I took occasion to ask a newly landed immigrant then working in a mill near Boston to explain this. He was from England, but not "beer-soaked." He was an intelligent and highly respectable young fellow. "You get better wages here than you did on the other side?" I asked him. "Yes," was his reply, "but I have to work just twice as hard." He had to attend to eight looms here, whereas it was only four in the old country. When I asked him why he didn't run eight looms there, his answer was, "The union wouldn't let me." He informed me that the union not only regulated the number of looms, but had something to say about the speeding of them too. May this not be nearer the true explanation? J. H.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. Have we any ground for supposing that Mary, the mother of Jesus, was a descendant of King David? 2. Do modern scholars ascribe the epistles and gospel which bear his name to the Apostle John? If not, what view is taken of them? 3. Does Dr. Abbott accept as historical the Gospel accounts of the resurrection and the ascension? If thought and consciousness on the part of Christ after death were dependent upon, or at least associated with, a reanimated body, how can we argue from his case to thought and consciousness for ourselves apart from our bodies? G.

1. No; the only note of her relationship is found in Luke i., 5, 36, where Elizabeth, a descendant of Aaron, is referred to as her kinswoman or "cousin." 2. There is some difference of opinion. Conservative scholars generally believe that the Fourth Gospel, and probably the Epistles, were written by the Apostle John. In our judgment, this is the better opinion. It is sustained by external evidence, and the argument from internal evidence, which such a scholar as Schurer regards as against that opinion, appears to us strongly in favor of it. On this subject see the monograph by Professor Ezra Abbot on the Fourth Gospel. 3. Dr. Abbott does accept as historical the Gospel accounts of the resurrection and the ascension. Whether in the resurrection Christ appeared in his physical body, or

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whether the eyes of the disciples were opened so that they perceived his spiritual body, it is neither possible nor important to determine positively; but that they did have some visible witness of the continuity of their Master's life Dr. Abbott has repeatedly declared to be, in his opinion, as well established as any fact in ancient history. The argument for the survival of thought and consciousness in detachment by death from the earthly body does not in the least depend on what can be proved in the historical case of the risen Christ, but rather on grounds of a psychological, philosophical, and ethical nature.

1. Is the weight of unbiased critical exegesis on the side of the interpretation of *βαπτίζω* as "immerse"? 2. If so, how do Congregationalists in general justify their departure from thorough obedience to the explicit command of Christ? 3. Is there any generally accepted formula for child consecration which does not use the baptismal rite? If not, I think that an appeal through your columns would bring to light some very interesting attempts to construct such a formula. G.

1. Yes. 2. They, with most other Christians, regard baptism as consisting in applying water to the man rather than in applying the man to water. The Lord's Supper, originally a supper, is regarded by all as adequately observed by a morsel and a sip. Likewise indifferent is it how large or small is the quantity of water used in baptism. 3. There is none such. The only one we have seen is one which consists in substituting for the usual baptismal formula the following: "I dedicate thee to the will and service of God, in the Name of the Father, the Son, and the Holy Spirit."

Will you kindly give a brief exposition of 2 Timothy ii., 18? J. J. S.

The error condemned here, "saying that the resurrection is past already" (more literally, "has come to pass"), probably consisted in affirming that a rising (in the present world) to higher views of truth and higher ideals of life was the real and only resurrection. We can only conjecture this, as the allusion is nowhere explained. It is probable, because Paul had compared the new life of the disciples to Christ's resurrection (Romans vi., 4), and had spoken of it as a kind of resurrection from a state of death (Ephesians ii., 6; v., 14). The future resurrection was a difficult doctrine to some in the primitive church (1 Corinthians xv., 12, 35). Some seem to have denied it flatly; others probably explained it away, as above described.

1. Does Romans vi., 3, 5, refer to baptism in water? 2. If verse 3 refers to water baptism, does verse 4 refer to burial in water or immersion, as frequently stated? 3. In verse 4 is the agent of burial with (or association with) Christ indicated in the *word* "baptism," or in the *phrase* "baptism into death"? 4. What is the significance of "baptized" in the expressions "baptized into Jesus Christ" (Rom. vi., 3), and "baptized unto Moses" (1 Cor. x., 2)? N. D.

1 and 2. Yes. 3. By the word "baptism." 4. It is indicated by the phrase "in Christ," so often used by Paul to characterize the Christian life as insphered in a community of interest with Christ. Christian baptism was introduction into this. The Hebrews' baptism "into Moses" (see Revised Version, margin) in the cloud and in the sea must be similarly understood.

Can you inform me concerning the authorship and the personality of the author of the hymn beginning:

"We would see Jesus; for the shadows
lengthen."

In the new Episcopal Hymnal it is ascribed to Ellen Ellis, 1858; in "Laudes Domini" it is marked anonymous, with the same date. In the Christian Endeavor hymn-book edited by Mr. Sankey it is attributed to Anna B. Warner. C. H. B.

"J. G. M.," who inquired, April 8, for a French Protestant hymn-book, is informed that L. C. Rivard, Three Rivers, Mass., is the publisher of a hymn-book which has been in use in both Canada and the United States for the last thirty years. A. E. R.

Can you tell me the significance of the initials "J. M.," on the standard of a statue of Joan of Arc, which is supposed to be either at Rouen or Paris? On the other side of the standard are the names of her principal battles. N. C. W.

Any person who has a copy of "The Open Court" containing an article called "The Errand of Jesus," with or without the signature S. E. Eastman, will confer a great favor by sending the paper to be copied to this address: I. P. G., Box 103, Canandaigua, N. Y.

E. V. F.—The author is Tennyson. The lines are from an early poem, "You ask me why, though ill at ease." The second reads, "Should fill and choke with golden sand," according to Macmillan's editions of 1884 and 1891. R.

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For the Little People

The Hop-Toads

By Herbert Randall

The day was dark and rainy,
  But there wasn't any doubt
About its suiting some folks,
  For the hop-toads all were out;

The tiny little toddlin' toads,
  The thick toads and the thin,
The dear old blinking humpback toads,
  That have a double chin.

But there was one old grandpa toad,
  So big and fat, you know,
He stayed at home, outside the door,
  For when he tried to go

Off down the road, or round the yard,
  The other toads would say,
"The rheumatism's hold o' him;
  'Twill take him off some day."

Well, this old toad was sitting there
  A-leaning on his cane,
A-ruminating all about
  His rheumatism pain,

And boneset tea, and poultices,
  And cramp-root, I suppose—
When—b-z-z! there came a great buzz-fly,
  And lit on grandpa's nose.

A funny thing to do, you say,
  But flies, as well as we,
Act very foolishly sometimes,
  And trouble comes, you see.

"Tut, tut, tut, tut!" said grandpa toad,
  "Your manners are quite bad!"
The buzz-fly fixed his glasses on,
  And crossed his legs and said,

"I'm going to play a jig-pipe now,
  And you must dance for me;
Go get your pumps, old daddy dumps,
  And limber up your knee."

Then grandpa eyed him carefully,
  And, humping up, replied,
"It's rather damp for jig-pipes here;
  Suppose you step inside."

'Twas all so quick it can't be told—
  A toss of grandpa's head,
A gulp, a smile, he smacked his lips,
  And this is all he said:

"I guess I'll go and take a nap;
  It's getting cold for me;
Perhaps I'd better fix a cup
  O' good hot boneset tea."

Then dear old grandpa hobbled off,
  Out where the plantain grows,
And nod-nod-nodded off, to dream
  Of buzz-flies, I suppose.

Which Was Right?

By Helen W. Banks

There lived in Germany a little girl named Else. She had many brothers, and with one of them she used to play from morning to night.

There was one field of grain in which the children took a great interest. They watched its growth carefully, but, in spite of them, the sparrows would eat the seed.

"I am going to stay here all day in the field to frighten away the birds," said Else.

"I can do better," said William; "I shall make a scarecrow, and then we shall keep the birds away with no trouble to ourselves."

"My way is best," Else said. "My way is best," said her brother, stubbornly.

Else got a rattle and settled herself in the shade of some trees on the edge of the field. She rattled vigorously for a long time, and no bird dared come near. Then the warm air made her drowsy, and before she knew it she was fast asleep. What a fine feast the sparrows had then, to be sure!

William laughed at Else's efforts, and made his scarecrow. It was a terrible-looking creature.

"I'd like to see any bird dare come near that," he said, proudly. "Now we may play in peace."

Other things filled the children's minds, and it was a week before they went again to the field. There stood the fierce old scarecrow keeping guard, and—what do

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you think? A sparrow had built its nest in his coat pocket!

A Proposed Post-Office

Going for the mail is one of the duties of the boys and girls who live in the country; waiting for the postmaster to distribute the mail is one of the serious trials when a boy or girl has other plans for the use of that time. Then, when living far away from the post-office, it is not easy to wait, when you expect a parcel or a paper or a letter, until it is convenient for some one to go to the post-office. A man who has probably experienced all the inconvenience of living far away from the post-office has invented an automatic post-office, to be built or erected at convenient points on the road over which the mail-carrier drives. This automatic post-office is like a standing desk with twenty-six pigeonholes. A cover that lets down and answers for a desk is locked, and can be opened only by the carrier and the people whose mail is deposited there. The carrier sorts the mail, putting each letter or parcel or paper in its proper locked pigeonhole. He then locks the desk or office and drives on. The people know the hour when the carrier passes, and then they go for the mail at their own convenience. The next step, it is said, will be to make electrical connection over the telephone wires with the houses using these post-offices, and a bell will ring when the mail is deposited in the locked pigeonhole belonging to each house. The outgoing mail is collected by the carrier from a locked box near or beside the post-office.

There are parts of this country to-day, where there is little travel or business, where a box on a post is the post-office. The mail for the carrier is put in the box, and he takes it when he leaves the mail for the people, who come and select their own and frequently perform the service of delivering their neighbor's mail. The automatic post-office is intended for more thickly settled communities and to reduce the number of minor post-offices.

Another device is in operation. The mail is sorted in the mail-wagon by a clerk who delivers the mail at each house on the route between the station and the regular post-office. People living on cross-roads meet the traveling post-office at the corner of the roads and receive their mail. The traveling post-office also collects the mail.

The Little Girl and Her Dress

During the Civil War there was a town in Tennessee that became very familiar with both the Union and the Confederate armies. Sometimes the town was under the control of one, and sometimes of the other. The town had an equal number of Union and Confederate sympathizers, who named the principal streets Jeff Davis and Lincoln Streets; the people living on these streets took this way of expressing their attachments.

Each army, as it passed through the town, took from its enemies all it could get. Sometimes the soldiers made mistakes, and took from their friends. One day a detachment of Confederate cavalry followed a detachment of Union soldiers through the town. They entered a store, the proprietor of which was a Southerner, who had hidden from the Union forces. No one was in the store but a little girl of twelve, who had frequently played Southern airs when Southern soldiers were in town, to cheer them. On one of the shelves of the store were several yards of calico which had been promised this little girl for a dress. This was quite an expensive dress then, for calico was sold at one dollar a yard, and was not easy to get even at that price. When the soldier took this calico and threw it across his horse and rode away, the little girl cried so hard that a young officer heard her. He hurried into the store, but the little girl could not tell why she cried. A neighbor, a young girl of twenty, hurried across the street, and told the officer that a soldier had taken the calico intended for the little girl's dress. The officer called the men to "Halt!" He demanded that the man who had taken the calico should bring it to him. A big, burly soldier got off his horse, and, looking ashamed, handed the booty to his officer, who, with a bow, gave it to the little girl. She could hardly believe her good fortune when she held the calico in her arms. This young officer became the celebrated General "Joe" Wheeler. When war broke out between the United States and Spain, General Wheeler was one of the first men to offer his services.

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